

THE
MISSIONARY HERALD.

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ZULU MISSION—NEW WORK PROPOSED IN AFRICA.

THE Missionary Herald for December, 1874 (pages 386–388), contains statements of much interest, from Mr. Tyler, with reference to a large field apparently open for missionary labor among a people separated from the Zulus of Natal (where the mission of the Board has been laboring), but belonging to the same race and using the same language; a people, therefore, to whom the books prepared, and the native laborers raised up and educated by the mission, might well be sent. Mr. Tyler also said: “The cry, ‘Come and help us,’ has, I trust, reached the hearts of some of our Zulu Christians. At their last Annual Meeting they manifested a willingness to start a *foreign*, in addition to a home mission, that is, to send some of their own number, who are qualified, to the destitute tribes beyond our borders. As soon as we have decided the proper place to commence operations, I believe we shall have the men. But who will go with them? They should not go alone.” He referred to Livingstone, saying, when leaving England for the last time, ‘I go back to Africa to make an open path for commerce and *Christianity*; do you carry out the work I have begun’; and remarked, ‘Commerce and science have taken the lead of Christianity in opening up vast regions in the southern part of this continent, filled with people interesting in many respects, but in deep moral debasement.’ “The question now forces itself upon us, as philanthropists, as *Christians*, What are we doing for the elevation and salvation of degraded Africa?”

Christians in great Britain seem to be stirred now, partly by the death of Livingstone, and the memory of his life, to increased missionary effort in the land that he did so much to open, among men whose debasement, wrongs, and sufferings he so feelingly presented. The English Church Missionary Society has recently sent a company of eight laborers to East Africa, designing “to establish one strong station, with a view to a chain of stations towards the interior;” the Foreign Mission Committee of the Church of Scotland has issued an appeal for a special fund to establish a new mission, also in East Africa, “in the neighborhood of Cape Maclear, at the southern extremity of Lake Nyassa;” and still more recently, the March “Record” of the Free Church of Scotland, announced, “a resolution of our Church to establish, in conjunction with the

Reformed Presbyterian Church, a new mission in Africa, to be named '*Livingstonia*,' after the famous traveler," and to be located on the banks of Lake Nyassa. Meetings had been held in favor of the object at Glasgow, Dundee, and Edinburgh, and about £8,000 (\$40,000 gold) subscribed.

The officers of the American Board would be most happy to bear a part, with others, in extended efforts for the redemption of Africa, specially in connection with their present Zulu mission. The Annual Report for 1873 states : "The Prudential Committee have requested this [the Zulu] mission to organize a company of efficient native evangelists, as soon as may be, to go up into the interior and establish a new mission. Such an enterprise, it is believed, will be a means of grace to the native churches, as well as a means of diffusing the light of the Gospel in the dark regions beyond."

Some time since the mission appointed a committee, consisting of Messrs. Tyler, Stone, and Pinkerton, to take into consideration this matter of an Inland Mission ; and at a business meeting, held in December last, that committee reported as follows : "The Committee, having collected all the information in their power, from persons in the employ of the Royal Geographical Society, who have traveled extensively in that part of Southeastern Africa lying between Natal and the Zambezi River, having read published and unpublished journals, prepared maps of the country, etc., report : That in their opinion, desirable places can be found for mission stations among several tribes north and northeast of Natal, particularly the large, Zulu-speaking tribe under the chief Uムzila, which is entirely destitute of missionaries ; and that we apply to the American Board for men to commence a mission inland, as soon as possible."

Mr. Tyler wrote immediately after the meeting : "Mr. Pinkerton, the only available man now on the ground, nobly offered himself to engage in this enterprise, saying that if the mission desired, he would make it his life work. . . . The expense of such a mission would doubtless be great, but the moral effect of such a 'new departure' would, I think, be good on our churches. If we could only get an Inland Mission fairly started, I believe our native Home Missionary Society would help to support it."

Mr. Stone also wrote, sending a manuscript map of the region which it was proposed to occupy, and stating : "The more and longer I have studied this subject, the more it has grown in interest and importance in my mind. I have had many conversations with Mr. T. Baines, F. R. G. S., who has traveled extensively inland, and prepared maps from his own surveys and the surveys of others of the country between here and the Zambezi, and several interviews with St. Vincent Erskine, also a member of the R. G. S., who has explored the country north of Delagoa Bay. I have also consulted Captain Elton, who made a survey of the Limpopo River. My conclusion is, that there is a wide and practicable field open for missions in Uムzila's country, and also in the eastern part of the Mattibele tribe.

"To reach the Mattibele would require a journey through the *Transvaal*. Uムzila's kraal is eight days' walk, one hundred and twenty-five miles west from Sofala. There is a small steamer which trades up as far as Inhambane, also a sailing vessel running to the same place. Passage and goods could be carried so far at reasonable rates, and in smaller craft they could be carried to Sofala. From either of these places native carriers could be got for the rest of

the journey; or donkeys could be taken from here. They have been used to some extent there.

"Mr. Pinkerton had offered to go, if needed, before our last meeting, but as the mission has delayed, it may not suit his plans at a future time. Ira Adams, one of our best native pastors, who speaks English well, has also offered to go, and I think one of our recent graduates from the seminary, one of our most reliable men, would consent if the matter were urged upon him. I doubt not that a sufficient number of others could be found ready, if sought out. There will be difficulties to encounter, without doubt, but you cannot plant the gospel anywhere without meeting difficulties.

"If you send out two men, who are not afraid of difficulties, I think they may reasonably hope to effect an entrance to that country, and find places to begin at. I think, also, that they would find at least one of our older missionaries willing to accompany them on an exploring tour thither, beside's native helpers."

Another member of the mission wrote: "The distance to Umzila's country is, by land, not far from one thousand miles. It is about one hundred and fifty miles inland from Sofala [about 20° south latitude], and could be reached from that port were there any ships going there.

"If such a mission is contemplated, we think that one of our number who has had experience here should go, and that one or two new men should be sent out from America to accompany him, with the purpose of remaining in the new field. And if one of our present number should go [to remain], a man should be sent to take his place here. Our work is more than we can do. But there are courageous ones amongst us, who are not afraid of work or hardship. Give us the 'material,' and the men, and the word of command, and some of us will be off. But we cannot go on such a warfare at our own charges. Shall we go? Will the American churches send us?"

The Committee have been much interested in these communications, and in the readiness and desire manifested by some of the missionaries now in Africa to see the new work commenced. But the present condition of the Treasury does not permit them, now, to enter upon such an enterprise. They can only encourage the mission to keep it still in view, getting all the information they can, and hoping that the churches at home will ere long furnish both men and means, and say, "Go." With Mr. Tyler, in his letter published in December last, the Committee ask,—Should not this matter receive the serious and prayerful consideration of American Christians?

A MISSION PROBLEM IN JAPAN.

By REV. J. D. DAVIS.

ON the 19th of April, 1874, a church of eleven members (seven men and four women) was organized in Kobe, Japan. There have been additions from time to time, until it now numbers eighteen members,—twelve men and six women. It has been our aim, from the beginning, to impress upon all members, male and female, that their business henceforth was to preach Christ, and ten

of the twelve male members have preached, with more or less regularity, ever since they united with the church.

If any good people are shocked at the thought of such a course, just come over here to Japan and you will overcome your scruples. Placed here, in the midst of the twelve millions of our field, four hundred thousand of whom are passing into eternity every year, without ever having heard of Christ, and with only two or three missionaries able even stammeringly to preach as yet, and these in danger of breaking down under the pressure, we realize the importance of urging every one who has experienced the love of Christ in his heart to teach A while he is learning B, and B while he is learning C. We have succeeded in this beyond our first expectations, and it is surprising to see how deep a Christian experience some of these men have gained in a few months.

This whole region around us seems to have received the impression, that to become a member of the church means to become a preacher of the Word. A short time since, when the question of forming a church was proposed to a little company of Christians in Sanda, twenty miles north of Kobe, one objection came to all their minds at once, that they did not know enough to *preach* yet.

So far the problem is solved; we can get our young men to preach; but how to *prepare* them to preach is the unsolved problem. These Christians want to be independent of foreign aid. They say to the Christians in America, "Hands off, brethren. We do not wish any of your money unless we render an equivalent for it." I suppose all the wealth of all the members added together, with one exception, would not be one thousand dollars. Most of them are supporting themselves on from fifty to seventy-five dollars a year, and living on rice to do it. Several of them take a room in a farmer's house, with the cows under the same roof.

On their preaching tours, they insist on paying their own expenses. They will go as far as they can — as far as their own means will allow — and stop there. But the great problem is, how to give young men, who use up two or three days each week in touring and preaching Christ, and who use up at least half the rest of the time in earning the needed pittance for their support, — how to give these young men the training needed for the mighty work which is before them in this Empire?

We must meet and conquer, here in Japan, two or three mighty systems of religion, each of which has something of truth mixed up with the mass of error, and calls for a keen and disciplined mind, well leavened with the gospel of Christ, to meet its followers and present *the truth* in such a light that it will be received. And this is not all. Our worst heathenism in Japan is not Confucianism, nor Buddhism, nor Shintoism, but infidelity imported from Christian lands. Before any of the Bible, save three Gospels, is published, infidel books are translated; and books full of objections to Christianity, some of them truly blasphemous in their character, are prepared and scattered broadcast through the land. Add to this the tremendous prejudice against Christianity excited by the Jesuits, which this people have inherited, with ever increasing bitterness, during three hundred years, and you may see something of the need we feel of giving our young men a thorough training for the work.

How is it to be done? If, as is sometimes the case in America, our students earned their support by manual labor, it would not be so difficult. But they can-

not do this. They are all from a class that have never performed such labor, and if they should try thus to support themselves, it would take all their time. The common coolie in Japan barely lives by his hands. They must support themselves by mental labor; and so their not over-abundant supply of vitality is largely used up every day before they come to their study. The result is, that we must go on very slowly, and be patient with the little which they can do.

But the whole difficulty is not on our side. Some of the finest minds among these students see the difficulty and chafe under it; and one of them, who has been the strongest advocate of self-support from the beginning, is going to America, against the advice of our whole mission. He is nearly thirty years of age, and leaves a wife here. He is the best fitted for the present work of preaching the gospel, which is pressing upon us on every hand, of any of our young men; but he feels that if he stays here his mind must be all the time distracted with the question of supporting his family, and if he receives aid in this, the effect will be bad upon the people. So he goes to the United States, hoping to pay his way somehow as a servant; but thinking, if he is constrained to receive aid *there*, it will be excused by his countrymen. His father pays his passage; and I suppose, of the twelve young men in our training-school, there is not one but would be glad to go if he had means for the journey.¹ We are glad they cannot go; but how are we to educate them? We are in the position of the Israelites of old. "The tale of the bricks" cannot be diminished, even though straw is not furnished. What shall we do?

I have not written this for the sake of appealing to the United States for money. I am not sure that it is best to have it. We have met in this thing such a decided, and, I think, in the history of missions, till now, such an unheard-of position, on the part of the native Christians, that we do not dare to say you must receive aid. We feel that this may be of the Lord, and if it be so, he will certainly solve the problem in some way. He has sent us, in almost every instance, just those believing hearts that promise to be his chosen vessels of salvation to this people. They are poor, and they constitute the church here in Kobe. Pray for them that they may be kept true to their purpose of preaching Christ, and that they may each receive that inner teaching and baptism of the Holy Spirit without which all other preparation will be in vain.

Pray for us, also, who are called to direct and teach them, that we may be guided better than we know, in all our plans and all our work. Pray, also, that some of the little money that *this nation* possesses may be converted, and speedily consecrated to this most important work of training a native ministry, so that we may never have to use foreign money in this work. Pray, again, that the money which we feel sure God led Mr. Neesima to ask for, and his people to give, for a training-school in Japan, may be speedily used in the erection of suitable buildings to help forward this great work in God's own way.

KOBE, December 29, 1874.

¹ A missionary from Japan, now at home, states that the young man here referred to came as far as Yokohama, three hundred and forty miles, on his way to America; but was so impressed by what he saw there and at Tokio, with the evil resulting to his people from receiving foreign aid in money, that he was induced, by the earnest persuasions of the missionaries, to abandon his design; meditating, however, either the giving up entirely of his intention to become a preacher, or devoting himself to business until he shall be able to secure an education in America at his own charges.

MISSIONS OF THE BOARD.

Micronesia Mission.

SOMEWHAT extended extracts were given in the Herald for April from a letter from Mr. Doane, who returned in the *Morning Star* to Honolulu, visiting most of the mission stations on the way. Extracts will now be given from several other letters, and it will appear that others, as well as Mr. Doane, have seen much to cheer them in their labors and excite their gratitude.

LETTER FROM MR. STURGES.

THE "PURITAN SABBATH"—THE NEW MISSIONARIES.

Mr. and Mrs. Sturges went in the *Morning Star* to visit the native laborers left, in 1873, upon islands farther west than Ponape. Writing on board the vessel, while upon this trip, his first date being October 3d, he says:—

"The *Morning Star* [on the way to Ponapo] called at Pingelap on the Sabbath, while the people were at worship; and no one came down to report! So much for the Puritan Sabbath there. We have frequently heard from there, and always favorably. There are six from that island in our training-school. Four will return to do a little good; one, the king's son, a very promising boy, will remain to continue his studies; the other is a little girl, one of the brightest scholars I ever knew. It is to be regretted that the *Star* did not communicate with the people, as several were expecting to come down to school. Mokil is well reported of and well represented [in the school?]. The church is doing well.

"Our hearts are greatly encouraged by the coming of our young friends [the missionaries]. They are hopeful and strong, and will be able to infuse new life into our churches, and perhaps a little into the old missionaries! I was feeling pretty well used up some time before the arrival of these friends, but something is helping me to considerable youthful feeling, and my hopes are strong that my prayers to be allowed a little more time to work are to be answered. It has been

the longing desire of my heart that I might be allowed to hold on till the home, and especially the *foreign* work of our churches, is advanced to a self propagating work. If our 'lazy' Ponapeans can be brought up to give the gospel to this interesting group of islands to which we are now sailing, I shall be thankful."

VISIT WEST—THE PONAPEAN LABORERS.

"October 8th. 'The morning light is breaking,'—so we sang as we gathered in the cabin of the *Morning Star* just eight months ago, to thank God for opening to us this lovely group of islands; and to-night, only a few hours anchored, we repeat the strain, and add, 'The morning seems to dawn.'

"O, how like a dream is this! Four meeting-houses, the teachers all well, living in neat houses, 'well fed' by these people, and all honored as leaders! We came to anchor in the largest of the three atols of the Mortlock group, Satauan, about two o'clock this afternoon. As a canoe came off to meet us outside, my suspense was a good deal relieved by seeing that our good Opetaia was on board. It was with a trembling voice I inquired after the others, and very thankful was I as I heard, 'All well.' Think of the burden of our anxiety for eight months, not hearing a word from our teachers,—and now to hear so favorably!

"As soon as we could we went on shore with Opetaia; and his 'queen wife,' looking every bit a queen, standing on the white beach with the gathered throng, welcomed us and led us to her neat home, all as tidy and home-like as any Christian woman could desire. The most affecting thing was her meeting with her 'spiritual mother.' It was enough to make any mother feel very happy and young, as it did my wife, thus to meet one of her first-born spiritual children and one of her efficient assistants.

"It was very pleasant to see how perfectly at home this couple appear, and how respectful the natives are. We held

a short service in their house, the natives filling it and the yard, Opetaia interpreting. He seems to have got a good hold of the language. Opetinia, also, is doing well, having a hymn in the native language nearly ready.

"We hope to get all the three couples together on the morrow and hold a meeting, as one of the branch-meetings of the great American Board's Anniversary. God so timed for us that we came here on the eve of the first Monday of the year, and we return to be here when so many thousand are gathered at the great gathering of the hosts in the father land.

"October 12th. At sea, headed for Ponape. We got safely out of the Satauan lagoon this morning about nine o'clock, and are now leaving behind us those sunny isles, and carrying away some of the most pleasant memories of a long life. We have had a few days of the most delightful intercourse with our 'children,' visiting them in their neat homes,—all appearing well, and more than happy in their work. It seems more like a dream than a reality, that these young people, so recently boys and girls in the darkness and filth of Ponape heathenism, are now these *men* and *women*, with civilized homes, and heads of parishes highly esteeming them. Our captain and mates say they compare well with Hawaiian families! They have been here but eight months, and all have made such progress in the language as to make themselves apparently well understood. I have on board a hymn prepared in the native tongue by Opetinia, also a large collection of words, sufficient to help them to quite a spelling-book.

"We held a native service on Saturday, at Parnapaj's station, all the teachers present. The island, Satauan, which gives the name to the group, is rich compared with Ya, where the *Star* anchored, and the people seem to pride themselves in industry and wealth. They have built a very neat and substantial house for their teacher, and have a good meeting-house covered and sided,—the floors not yet in. A neat whitewashed cottage, with front porch and steps leading up to it, a white graveled walk all the way up from the beach, and a civilized couple as master

and mistress, so lately from the darkness of Ponape, is a sight very pleasant. Just eight months ago we landed this couple there, and left them in an old feast-house,—everything very dark, hardly a sign of comfort or industry. Now there is the meeting-house and parsonage, and an attentive congregation. As the people came to meeting, every one brought his bunch of young coconuts, as his sign of welcome to the missionary, so that our boat took away large quantities after all our party had feasted on them. All hail to the mercy and grace shown to the new-born station at Satauan.

"We had a very delightful Sabbath at Ya, where Opetaia and Opetinia are *at home*, looking and doing much like our own people. A couple more ladylike and manly could hardly be desired. We had a good native congregation in the morning, and the good attention given to our talks showed that our interpreters have made good progress in the language. In their neat church, with the house filled with heathen, we gathered with these teachers around the table of our Lord. How refreshing to them thus to be favored after so long a waiting. How pleasant to us all thus to observe this sacrament so far to the front.

"Tepit and Jera are on Lukanor, their station fourteen miles from the anchorage; but they were with us, and have done well. I much regret that we could not get there. The winds are very uncertain and the currents strong, and the captain felt it not well to risk the *Star*, so we have turned from those loved children, begotten in Christ. More sunny days can hardly be on the mortal side of the river. The pleasantest memories of my life center in this our infant mission. Precious, 'hundred-fold!'

PONAPE.

"October 19th. We anchored in the Kiti harbor, at our dear old home, yesterday, in time to go on shore to meet our people gathered for worship. I was pleased that no one came off to greet us. It was the Sabbath, and even these wild Ponapeans could stay in church while a ship was coming to anchor, and a boat, with foreigners, coming on shore. So we

have made our first visit to our teachers, and return with happy, hopeful hearts. Our reports from the west will stimulate our churches to invest more in the foreign work.

"As to our home work I have written little. I have been very busy during all the year, visiting among the churches, all of which are alive, if they have not much life. The additions have hardly been more than the deaths. Our people are fast wasting away. I have spent some time at Kiti, my old home, looking after the people there, who are putting up a new church, on the spot where the old one was burnt in 1864. I was greatly encouraged by the way in which the natives worked. They have a house up and covered, that honors them. The church, also, is in a good condition. I have found frequent visits to each of my six parishes, and something of a stay, very pleasant and useful, but a serious draft on my precious time, and not slight on my strength."

Mr. Logan, one of the new missionaries, wrote from Ponape, October 22:—

"We are hopeful as to the future; expect to be contented and happy; are happy now in view of what we are to do. We are not sorry that we left our work in the United States (which was very dear to us), our home, our friends, and our native land, to live shut out from the world as we are here. We are getting interested in the people, and have already learned to love some of them. We think, from what we have thus far experienced, that we shall stand the climate well."

KUSAIE—LETTER FROM MR. SNOW.

Mr. Snow writing from Kusaie, October 30, mentions the professed conversion of the notorious Captain Hayes, who certainly appeared much changed. Concerning the state of things generally at that island, he wrote:—

"I am happy to find that my visit is having its usual tonic effect upon the church and people. I had a meeting yesterday of those more or less interested in religion, and there were twenty-one males and eighteen females. Nine of them were fallen church members. It is not often

that I see more clearly indications of the Spirit's presence. . . .

"I brought translations of Colossians, and the two epistles to the Thessalonians, and have had a good many expository meetings with the more intelligent, in order to help them to an intelligent understanding of those Epistles, together with that to the Philippians, brought to them last year. These meetings have indicated most clearly the necessity of such efforts, to give them a tolerable understanding of these teachings of the Apostle. I also brought them some eight to ten new hymns, adapted to pleasing Sabbath-school airs. These have been a source of great enjoyment to the children as well as to older people. It has been no small treat to me, too, to see how readily and correctly these children and people of Kusaie catch a tune, even though it be quite difficult, in comparison with the children of the Marshall Islands. I think I hazard nothing in saying that these learn more and better in an hour than the Ebon children and people do in a week. And their voices are so mellow and sweet!

"I have taken a careful census of the island since I have been here, and find there are 397 Kusaiens and 118 foreigners,—515 in all. Of the Kusaiens, there are 237 males and 160 females! Of the 113 children, 62 are boys and 53 are girls; 88 of the children have been baptized. On the small island, where the king and chiefs live, the number of boys and girls are just even,—29 of each. There are now 92 church members in good standing,—54 men and 38 women."

A BLOODLESS REVOLUTION.

November 6th. Since I wrote the above there has been a wonderful revolution here for Strong's Island, or Kusaie. I have just written the following:—

"*To whom it may Concern:* The chiefs and people of this island, having long been dissatisfied with the old king's course, and his management of the affairs of the island, both civil and moral, held a public meeting last Monday, November 2d. Kankū, the second chief in authority, presided at the meeting, and had the

whole subject fully ventilated. All who wished to say anything had their say. It was then voted, unanimously, to *depose the old king*. It was then moved by Kankū, and seconded by many of the people, that the Sigera be their king. This motion, too, was unanimously carried; so that he who was formerly the Sigera is now the *Togusa*, or King, of Strong's Island.

"I write this at his request, that others may know the change, and act accordingly.

B. G. SNOW,

Missionary of the A. B. C. F. M.

"As I remarked to Captain Hayes, coming out of that meeting, this has been a *bloodless revolution*; and I can truly say it is one I greatly rejoice in. I have no doubt that, to your eyes who have the great world, with its mighty nations, before you, this looks like a very trifling affair; and a notice of it hardly worth the paper it is written on. Yet are there not principles involved, and a triumph of the gospel indicated, that give a note of cheer in the great song of victory,—victory of right over wrong, of purity over the grossest licentiousness,—encouraging to the workers in the larger fields? I feel that my joy in this is just like the joy of the great ones,—the great workers of the world."

EBON.

"I presume Mr. Whitney has reported the work on Ebon, especially the schools, as that is his special department.¹ I see that since we last reported by the *Morning Star*, 32 new members have been received to the church, and 23 children baptized. Two church members have died, some have been set aside, and others have been restored. The most trying cases of those who have fallen have been among the young men in our theological class, blighting some of our brightest hopes for a working force upon the other islands. But the work is spreading, and will spread, till all these islands are brought under the blessed power of the gospel.

"Very discouraging reports come to us as to the prospect of getting more laborers from the Hawaiian islands. But this

¹ No letter has been received from Mr. Whitney.

will only drive us to the necessity of depending upon ourselves, and raising up workers from among our own people. I am more and more confident that this is the true way of working. We need to throw the responsibility more and more upon our converts and our native churches. It strengthens, elevates, invigorates the whole work among us. True we have many more calls than we can answer; and this, too, has its lifting power among us, as a motive to our pupils and our churches. And it enables us to sympathize with you at home, when you call and call, and have but few responses."

APAIANG — LETTER FROM MR. BINGHAM.

Mr. Bingham wrote from Apaiang, in November:—

"Just at present there is much to encourage us in our work. That overwhelming intemperance of which I wrote you last March, has almost entirely disappeared from our island. The young king has been faithful in imposing fines on drinkers in our vicinity, and high chiefs have carried out his wishes in other parts of the island. *Peace*, also, has prevailed during all the year, nor do we now see anything which seriously threatens to prevent its continuance. These circumstances have been favorable to our work.

"To our great joy, an interest in Christ has sprung up in three or four villages, from two to five miles northwest of us. At the most distant one they have begun to build a church. We hear that they took up a collection for the Hawaiian Board there early this month. I might here add that more than seventy persons have made donations here at the mission station, during the present month, some of them bringing them two or three miles. These people of the northwestern villages have also shown their interest by buying our books. One woman, received to the church last month, has a school in her village, and several have learned to read. She is one of Mrs. Bingham's old pupils at Taboneteba."

SCHOOLS — THE CHURCH.

"On the 26th of October a school was opened here, in the village of Koinawa, under the instruction of Paul and Sarah,

Gilbert Island Christians. They receive their support from the people. The young king is interested in this school. At his call, last April, the men of Koinawa came together to consider the question of building a school-house and supporting a teacher, and we, therefore, like to call it a government school, though the name seems rather too grand.

"Our humble training-school is also in successful operation, attended by more than twenty pupils of both sexes. Brother Taylor, Mrs. Bingham, and myself, are all engaged in it. The scholars express a willingness to enter ultimately into the work of teaching, should they be called to it."

Mr. Bingham also states, that since the beginning of the year, more than one hundred persons had publicly expressed a desire to find the Saviour; but many of these had already given up seeking him, and gone back to the world. At that time, November, he stated "four young men and two young women were received to the church at our last communion." "Our congregation last Sabbath morning numbered 154. Most of them remained to the Sabbath-school. It is delightful to see so many coming to church on foot, some from a distance of five miles." On the 28th of December he wrote again: "Fourteen persons were received to our church, upon profession of faith, yesterday; making our present number in good standing 41. Our Sabbath-school has averaged 102 during the last quarter."

Japan Mission.

STRENGTH NOT SUFFICIENT.

MR. GORDON wrote from Osaka, December 26, 1874:—

"The steamer which will carry this letter to America will in all probability carry also one of our dear brethren and helpers. You may be surprised that he should so soon be compelled to give up work; but I am not sure that there is good ground for surprise. It is now well on towards one year since the burden of our mission work in Osaka fell upon him. There were, indeed, helpers

and sympathizers, yet in a large sense it fell upon him alone. Mr. Gulick was absent; I was sick, and for a considerable period shut up in a dark room; Mr. Dexter had not mastered the language sufficiently to feel the burden; while our Kobe brethren, deeply interested as they were in the work here, were yet twenty miles away, and busy with their own labors.

"In Osaka there were a few believers, asking—seeking—to profess Christ, to be organized into a church, and to be guided in working for the new Master whom they desired to obey and serve. Having been on the ground but a few weeks, and of course knowing only the merest rudiments of the language, the responsibility of this incipient church fell upon Mr. —. Nor this alone. These few believers were the leaven that was to move this city of five hundred thousand souls; and in all the questions which came before the church, the fact of these waiting thousands, to be reached by the gospel or to be passed by, would press itself forward. Think of one man, or of two or three men, standing in such a city as this, unable to tell the waiting multitudes of the grace that is free to them, and yet compelled to lay plans and inaugurate work which must affect their eternal condition, and you will wonder that they can bear the weight at all, rather than that they fall beneath it before the end of a year. It is easy to say, 'Cast your burden on the Lord,'—and woe would be to the missionary if he could not do so,—but in the same way in which John Knox felt the burden of Scotland upon him must the missionary feel the burden of the myriads whom he sees from day to day, who know not the truth.

Mr. — expects to return again to his work here, and we shall await his coming in hope; but even if God should indicate another course, the Board need never feel that his coming here was a failure. He took a place in God's work here which, humanly speaking, no other person could have taken. His going leaves us weak indeed in Osaka. What we are to do I do not know. We have not a single man now ready for efficient work; and if the new men do stay here (as they probably

will not), it will be a long time before they can take up the burden. Whether our strength will hold out till relief comes, I cannot tell. We are saving our strength all we can.

"God seems to be working without us, however. To-morrow we baptize four persons. They come into our church through the efforts of one of our native Christians, an old physician of whom I have written; two of them — a daughter and a medical student — from listening to his daily readings and expositions of the Scriptures, in his family."

North China Mission.

THE WHOLE BIBLE IN THE MANDARIN.

MR. BLODGET wrote from Peking, December 23 : —

"The last form of the Old Testament was printed yesterday. The Scriptures are now for the first time, as a whole, presented to the Chinese in the Mandarin,—the spoken language of China. The New Testament was translated by a Committee of American and English missionaries, and printed by the American Bible Society, and also by the British and Foreign Bible Society. The Old Testament has been translated by Dr. Schereschewsky, of the American Episcopal Mission, and printed by the American Bible Society. This Society have paid the salary of the translator of the Old Testament, and the expenses of printing the entire Bible at the press of this mission. Mr. Hunt has the satisfaction of having printed the entire Bible in the Mandarin, as he had previously printed it in the Tamil language, in Madras. The execution of the work leaves nothing to be desired. May God bless his Holy Word to the awaking of this whole nation. How long will it be before the Bible becomes to the Chinese what it is to the English-speaking peoples, and before it causes the thirteen Chinese classic books to take the place which the Latin and Greek classics now have in our systems of education?"

More recently Mr. Blodget reports the baptism of two teachers of the missionaries, at Peking, on the last Sabbath in January.

Madura Mission — Southern India.

MISSION REPORT — PROGRESS.

THE report of the Madura mission for 1874 presents the following statements, indicating very healthful progress : —

"In the 152 congregations reported, there is a total of 7,820 men, women, and children, of whom 2,330 are able to read. The average Sabbath attendance has been 5,151. This is a gain, in one year, of 427; in two years, of 751; and, in three years, of nearly 1,000. Yet the bare figures, 427 gain over last year, do not convey an entirely correct statement of the actual increase in the number of adherents to Christianity. We have from the station of Mandapasalai the following very sad statement : 'There has been no special change in the congregations of this station, except changes occasioned by scarcity of food and disease. Many of the poorer people have been obliged to subsist, a part of the year, mostly upon roots, growing wild in the field. Disease of a peculiarly malignant kind has prevailed in many villages, and one hundred and fourteen members of the congregations have died. The excess of deaths over the births, more than accounts for the loss noticed in the statistics of this station.'

"In the 32 churches reported there is a total of 1,773 church members now in good standing. This is a gain, in one year, of 140; in two years, of 226; and in three years, of nearly 300. In contributions there is a total of 4,027 rupees. This is an advance of 248 rupees over the year 1873; of 581 rupees over the year 1872; and of 932 rupees over the year 1871. Do the majority of churches in America increase their yearly contributions for benevolent purposes at this rate?

"In the 119 village schools reported there has been a total attendance of 2,510 scholars. This is a gain of 32 in one year; of 332 in two years; and of 514 in three years. But to these figures it should be added, that the schools of almost every station are reported to be in a much more vigorous and healthy state than in any previous year; and the improvement is still progressing. The standard of our teach-

ers is also improving, and this must tell, in time, upon all our schools. There is still room for improvement, and the determination seems to be to take the matter vigorously in hand. A proof of decided advance is that the amount paid in fees, in all schools, is increasing, and more of the scholars pay the entire cost of their school books."

AN OLD AND FAITHFUL HELPER.

The following passage is from Dr. Chester's report of the medical work of the mission :—

" Old Gnanamuttu, a colporter, now seventy-four years of age, is a permanent fixture in the Dindigul dispensary, and seems to be renewing his youth in his cheerful activity. On our regular dispensary days he chooses his own passage of Scripture to read to the assembled patients, from some portion of which he gives them an original and very good address, which he has evidently elaborated in his bazaar in the market, on the other days of the week. And I have noticed, for some months past, that he does not close an address without telling the patients, with tears which almost choke his utterance, that he never kneels in prayer, either morning or evening, without praying that the only true God may take away the blindness from their eyes and the gross darkness from their minds, and lead them to the blessed Saviour.

" Then, when his preaching is over, he spreads out his Scripture portions, tracts, and Christian reading-books, and remaining until all the patients are attended to, he keeps up a continual talk with men and women and school children, some of whom are always about his table."

SOME RESULTS OF A YEAR'S LABOR.

Mr. Noyes, of Periaculam station (48 miles west-northwest of Madura), wrote on the first of January, reporting his manner of conducting the work in his field, in connection with the native pastors and other helpers, and then noticing some of the more tangible results of the year's labor, as follows :—

" 1st. In the line of *self-support*. Three fifths of the salary of each of the four pas-

tors in this station has been raised by the people of their charges, amounting to 468 rupees; and 387 rupees have been contributed by them for other purposes. One of Pastor Seymour's church-members, besides giving 35 rupees toward his pastor's support, built in his own village a school-house and a dwelling-house for a teacher. One congregation, accustomed heretofore to do scarcely anything for itself, has re-roofed its church building and put it in thorough repair, and a new congregation has built its own prayer-house.

" 2d. In the line of *church increase*. The four native pastors have received to their churches, on profession of faith, fifty-eight new members. The majority of these are women, and most of them have been under Christian instruction for a series of years. One man, whom I baptized at Pastor Williams' request, — a man between fifty and sixty years of age, — has been a member of the congregation half his life. One of the young men received to the church, who is from a higher caste than most of our converts, came out from heathenism quite recently, and has learned to read since he became interested in the Christian religion. He is an earnest Christian, and is accustomed to preach to the heathen in the streets. One of the women received, also from a high caste, a woman sixty years of age, has learned to read, and reads the Bible and prays in her family.

" 3d. In the line of *Christian activity*. One pastor reports that eleven members of his church are accustomed to preach to the heathen; and the like is true of quite a number of members in the different churches. The same pastor says of a new congregation: 'They do not wait for their catechist to be present before beginning their evening meetings, but if he is not present at the appointed time one of their own number conducts the service.' Besides work on the itinerary, and the care of their congregations, the catechists make known the gospel to the heathen as they have time, in adjacent villages. One catechist conversed with three hundred persons, in different small companies, in one month. Another visited ten villages and spoke with two hundred and

fifty persons; and still another, addressed four hundred and forty-seven on the subject of religion during the month.

4th. In the line of *accessions from the heathen*. We have two more congregations and 146 more members than last year, though over 100 members of old congregations, who at present stand aloof on account of disaffection, are not included. One pastor reports having received 91 new members from the heathen. Another has received 67 new members to his old congregations, and has gathered a new congregation from the heathen, of eight families. One catechist received one new family every month for the seven months he had had charge of his congregation.

“5th. In the line of *education*. We have from this station 13 girls and 27 boys and young men in boarding-schools; and in village schools, 23 girls and 286 boys, — being 86 more in the village schools than in 1873. We have collected in school fees, from the children of the village schools, 37 rupees more than last year. We have also, during the year, commenced 12 evening schools, in which about two hundred young men and boys meet for study after their day's work, in the fields, or as shepherd boys, is finished.”

Passing from this subject Mr. Noyes reports the

DEDICATION OF A NEW CHURCH.

“The dedication of the new brick church at Kumbum took place on the 10th of December, 1874. It is a substantial and commodious building, and has cost about 2,000 rupees. The members of the congregation did what they were able, out of their deep poverty, toward its erection, both in money and in labor; but we were enabled to go on with the work only by the valuable aid received from individual friends in America and England. Almon W. Griswold, Esq., of New York, made a handsome donation of \$200; Charles H. Coffin, Esq., of Newburyport, sent us \$50 in gold for the purchase of a bell; and W. Spicer, Esq., of London, gave us £5. The outside of the building is not yet finished, about \$200

more being necessary to complete it and to cancel the debt we have incurred, but as we had more than exhausted our funds we decided to dedicate it and put it to use, hoping to find the means of completing it before the close of another year. The people will do what they are able, and we trust that God may still raise us up friends in our time of need.

“The dedication was a joyous occasion to the Christians of Kumbum, — a day to be remembered. In the morning, a little before the time of service, a large delegation from the congregation went to the pastor's house, with presents of fruits and flowers for the four native pastors present and the missionary. After presenting these gifts they escorted us through the village to the church.

“A large audience soon assembled, mostly Christians, the heathen and Romanists being satisfied with looking in at the windows or standing around the door. It was a finer looking audience, even with their sable faces, than I once saw in Brigham Young's ‘Tabernacle’; for their countenances had at least an earnest and interested expression.”

The services of the dedication were performed by native pastors, except that the sermon was by the missionary, and a contribution of twenty-five rupees was taken up toward the expense of finishing the building.

“In the afternoon the Lord's Supper was celebrated in the new church, for the first time. Pastors Isaac and Savarimuttu officiated at the table, and about one hundred communicants partook. The occasion was made the more interesting by the baptism of nine adults (who were received to the church), and ten children, — in one case an entire family.

“In the evening a ‘praise-meeting’ was held at the same place. This was a season of great enjoyment, every moment, for an hour and a half, being occupied with repeating texts of Scripture, short speeches, singing, and prayer. Twenty-seven persons took part in the meeting. Thus ended our dedication day; and if any one who reads this narrative shall be led to pray for that poor but blessed band of

disciples, in a remote extremity of my mission field, my time in writing it will not have been wasted."

Mahratta Mission — Western India.

A PLEASANT REMINISCENCE.

REPORTING from Wadálé, for the district of the Mahratta mission field which is under his charge, for 1874, Mr. Fairbank writes: —

"Twenty years ago Drs. Anderson and Thompson were of the company that made a tour over the ground we shall traverse for the next fortnight. At that time, before we came down into this valley by way of the Imämpur Ghät, we climbed a large hill of the range that bounds the valley on the south, and took a survey of these vast plains that compose the Valley of the Godāvarya. It was a clear day. The hills containing the cave-temples of Ellord, and the adjacent hill-fort of Dantatābād, sixty miles to the northeast, as well as the hill-forts of Ankāi and Tan-kāi, eighty miles to the north, all of which help to bound the valley on the north, were plainly seen. The rest of the horizon, from the northwest round to the east, seemed an unbroken level. As we looked admiringly over the broad prairie-like expanse, and determined the sites of some of the mud-walled villages by means of the clumps of trees around them, Dr. Thompson proposed that we call the hill 'Pisgah,' as it gave us a view of the Promised Land. And there we knelt, and prayed that the Lord would give it all to his people for a heritage, and that all who dwelt in it might learn to serve him."

PROGRESS — TENT LIFE.

"Three years afterwards this house was built for us. It is fourteen miles north-northeast from that Mount Pisgah. We made it our home and center of work for twelve years. Others of our mission came and lived in the valley, at Khokar, and Rāhuri, and Pimpus. Out-stations and schools were multiplied, and at the end of those years, there were Christians living in more than ninety villages. They were much scattered, but were gathered

into fourteen churches, with a membership of three hundred and five. Nine of the churches had settled pastors.

"But, in the providence of God, the missionaries were removed, though the work of Christianizing the district had only begun. For the last three years, the superintendence of all our mission operations to the north and east of Ahmednugger has come on me and Mrs. Fairbank, and it has demanded far too large a portion of our time and strength.

"We have found Ahmednugger the most convenient center, as the made roads from all parts of the valley center there, and the distributing post-office for the whole Zillā is also there. But we have lived, as much as practicable, in tents, for the sake of special efforts in villages where there was particular interest or particular need. There are fine old mango, or banyan, or tamarind, or margosa trees near many of the villages, under which we could pitch our tent. They give better shade than the palm-trees under which Deborah dwelt.

"We were encamped in the valley eighty-six days of the first half of 1874, and forty-eight days of the last half. We usually remained a week in one encampment. We uniformly chose places where evening meetings would be well attended. Mrs. Fairbank would find what part of the day would be most convenient for the women, and would hold meetings with them then. I would visit adjacent villages in the mornings; but my great desire and effort in each place was to make the series of evening meetings not only profitable, but, by the blessing of God, the means of salvation to those who attended them. These meetings were uniformly held in the Mahār or Māng *chandis*. They were well attended, and the audiences were usually serious and attentive.

"But I have not been allowed my heart's desire and prayer in seeing my hearers at once repent and take Christ for their Saviour, and so find salvation and peace. This is my great sorrow. It does not satisfy me to have men come and ask to be received to the church. This is desirable, and has, in many cases, been

attained; but it seems as if even Hindoos, should they *'believe with the heart'*, would manifest more emotion in religious things than those who are received to our churches usually do. We need the prayers of God's people. There are hundreds, perhaps thousands, in this valley of the Godāvarey, who are intellectually convinced of the truth of Christianity. They need the rain of the Holy Spirit on their hearts to make their dry belief live and grow.

"There are now thirteen churches in the valley. Nine of them have settled pastors, and three of these act as pastors for the remaining four churches. The aggregate membership of these churches at the end of the year was 354, there being a net gain of 42. Sixty-five were received, on profession of their faith, in the course of the year. There is also a total of 370 baptized as children, in connection with these churches."

RITUALISM IN INDIA.

Appended to the report of the Mahratta mission, for 1874, we have statements again, as in some previous years, respecting the operations and views of the ritualistic Episcopalians in that field :—

"The operations of the Society for the Propagation of the Gospel, in the Ahmednuggur district, are still continued. They are of the same nature as described in our reports of the past two years. In addition to other of our out-stations, they have sent their agents to Rāhuri and Khedle, where ordained pastors of our churches have resided and labored for years. The evil results of this course are manifest in many places. If we could believe that the gospel in its purity is preached by these agents, and that the men who are hurried to the baptismal font are in any true sense renewed in heart and life, we might overlook the courtesy of this intrusion, and say, with Paul, 'Notwithstanding, every way, whether in pretense or in truth, Christ is preached, and I therein do rejoice.' But when ritualism and the sacraments are made to take the place of Christ and his salvation, we feel that there is more cause for sadness than rejoicing. That it may be seen that we are

not misrepresenting, we give a few sentences found in Bishop Douglass's charge to his clergy, delivered in Bombay, January, 1875.

"How is remission of sins granted,—how does a man pass from death to life? How in short, does he receive from God that new human nature which is Adam's reformed and revivified? The sacraments are the means by which the divine life is given and developed in us. If salvation were only a process of the mind, or a state of holy feeling and disposition, wrought in man by the Spirit of God, the two great sacraments might be the mere figures and signs of a life which is not communicated by them.

"It may be well that we should consider the question of coöperation with persons of other communions in the work of evangelization. What we cannot rightly do, as it appears to me, is to treat questions of organism and corporate life as matters of indifference. To me, indeed, *such a policy seems to be little less than fatal*. Avowedly we belong to an 'order,' and we are admitted to that order on the basis of the apostolic succession, which we thus profess to be *essential to the full validity of a Christian ministry*, and to be the ground of our own. Our services repudiate the possibility of treating the sacraments of the gospel as only figures of divine gifts, and make us, in them, as the real representatives of the one Mediator, actual channels of his grace. Now if this position is sound . . . can we behave as if our orders were an unreality, and *as if those who are otherwise ordained were as much ministers as ourselves?* Or can we fully coöperate with those to whom the sacraments are only figures, without denying that grace and truth came by Jesus Christ? I must confess, too, that I see no good which is likely to arise from conferences like that at Allahabad in 1873, when men organically divided met to recognize division as harmless and indifferent, and practically declared that there can be real union of soul without organic and external agreement; as if the 'one body' was not the essential counterpart of the 'one spirit.'"

"Those who have observed the course of Bishop Douglass in this breach of Christian courtesy, may wish to know what has been the effect of this contact with High-Churchism upon the native Christians in our connection. So far as we can learn, the effect upon all the intelligent and leading minds in our churches has been to awaken a deep aversion to ritualistic doctrines and forms, and greatly to strengthen their attachment to the Scriptural doctrines and simple church organization which they first received. With the exception of a very few who have been drawn away by marriage connections, hardly any have left us but those who were either under discipline, or unstable in their Christian walk. To a reflecting mind, the taking to their communion of those who are excommunicated from other churches, seems an open confession that they bid for numbers, not for strength and purity.

"The familiarity with Bible truth, and the habit of proving all things by a reference to the word of Christ, has been of great value to our Christians in this trial. Said one, 'We had ritualism enough when we were Hindoos, we want heart-work now.'"

One hundred and twenty-six persons were added to the churches of the Maharrata mission in 1874. The total membership is now 793. The churches contributed during the year, for the support of their pastors and other religious purposes, \$1,125 gold.



Zulu Mission—Southeastern Africa.

PROGRESS AT UMZUMBI.

MR. BRIDGMAN wrote from Umzumbi (80 miles southwest of Port Natal), on the 5th of January:

"The last Sabbath of the old year witnessed a goodly sight in the Umzumbi chapel. Five individuals stood up before the Umzumbi church and, surrounded by their heathen friends and neighbors, avouched the Lord Jehovah to be their God. Three of them were young married men, the other two were women;

one an old woman, unusually bright, and the other, the wife, the only wife, of a man whom she persuaded to come to the station a little over a year ago. She told him *she* was sick of heathenism, and was going to be a Christian at the station. If he would come with her, all right, if not she could get on without him. He then had another wife, who had run away from him, but he soon got rid of her, and came and built near us. Although it was a bitter pill, and he was much opposed at first, he is now, himself, trying to read, and seems very happy, although, as yet, not quite ready to believe. But light is breaking in upon him, and we are not without hope.

"In reviewing the records of the church, I see we have a little more than doubled the number of church members in *three years*, and others are knocking for admission. I think we are just beginning to see the harvest of the good seed so long ago and so patiently and wisely sown by good Brother and Sister Robbins. The harvesting, under the sharp, wise discretion and faithfulness of the native pastor, Rufus Anderson, I have no doubt will go on,—I hope till this whole community shall become (as our Wesleyan brethren say) soundly converted.

"Our monthly concert contributions have gone up from almost nothing five years ago, to £9 (\$45) for the last year, and on the first Sabbath of this new year started off with a considerable increase of offerings over any one Sabbath for the last year.

"Our church now numbers eighteen members. During the past year two new out-stations have been started, fifteen and twenty miles inland. They are fast becoming centres of light. One of the five who recently joined us, was from the nearest of these out-stations, and from the other, one woman, the wife of a polygamist, has become a believer and asked to join us. Another wife from the same kraal, is also believing. These stations are manned by a father and his son, and we believe will do much to enlighten the people about them. We have another place which we hope to take up soon, or whenever the financial state of the Board will allow us.

A WORD ABOUT THE DEBT.

"And just here, one word on that point. Can it be possible that American Christians understand how greatly the cause of Christ is *discredited* by that debt of \$30,000? You seem not to want millions of dollars to devote to the *god of aesthetic church building!* For costly private living and mansions, any amount can be lavishly spent; yet you find it necessary to issue appeal after appeal to get as many shillings to place the bread of life *before the heathen world.* It is disheartening! Must there not be a great lack of pastoral faithfulness in holding up the idea of stewardship, and the *blessedness* of systematic benevolence as a *part of worship.*

"But we are not going backward. The good old hymn that Dr. Anderson gave out at morning prayers, some fifteen years ago, just before I first sailed for Africa, 'Onward, Christian, onward go,' we have not yet forgotten. We shall 'go ahead,' and if American Christians can't foot the bills, the Lord will. It is his work; he has not repudiated it, and we don't suppose he is going to."

GOOD NEWS FROM UMTWALUMI.

From Umtwalumi, (about 78 miles southwesterly from Port Natal), Mr. Pinkerton wrote January 8:—

"We are now in the midst of the Week of Prayer. It is a good week of revival unto salvation. Six grown people, four of them young married men, have already taken a decided position on the Lord's side. These are respectable people who have long heard the Gospel, and now receive it by repentance and faith. The young girls, of whom I wrote you last year, are also gaining strength and instruction from this meeting, and the older believers are working for Christ. Thanks be to God for this revival opening of the new year. He has honored his truth in this dark land.

THE PEOPLE HELPING THEMSELVES.

"A half-caste chief, Mr. Ogle, was here yesterday to talk about a school at his place. He is expecting to get one of our young men and pay him from his own

pocket. We hope the school will commence soon. Other chiefs will not see him doing this very long, before they will do likewise. Mr. Ogle lives ten miles from Amahlongwa Station.

"For more than a year past the Ifafa people have assumed the repairs and reseating of their chapel. Several pounds have been gathered and expended. They contribute regularly for this object, and are now making special subscription. I have always had great confidence in the subscription paper as a means of grace, and expect it will accomplish wonders for these African churches.

"Monday, Jan. 11. The interest in our meetings continues. We shall also meet daily this week, although it is the most busy season of the year, and many cannot attend the meetings who would like to be present. Another man has taken up the cross to follow Christ. Five young married men and two women! — besides all the priceless help which such a work gives to our young people of the church and Sunday-school.

"Twenty-one persons united with the three churches in our field during 1874. Some of these are cases of remarkable conversion. The churches are greatly strengthened by them. Umtwalumi received ten last year, and it is highly probable that a larger number will be admitted during the present year. The church now numbers forty resident members, besides a number who reside at a distance, where there is no church. The influence of the station upon the surrounding country is decided, and there are many nominal believers in Christianity who are not yet converted. Schools are larger.

"Now I think you will agree that my confidence and enthusiasm in this work are rooted in good ground. I see the power of Christ's word over Zulu hearts, — the worst among them. That word will go to convert the tribes in the hills and valleys. Our chapel may overflow, but there is a great, spreading native tree in the garden, whose branches meet the orange trees on one side and some syringa trees on the other, making a leafy temple where a thousand people may gather

under these kindly skies. Pray with us, that this temple may be full of hearers, and inquirers rise up there by hundreds."

Mission to the Austrian Empire.

SERIOUS OPPOSITION AT BRÜNN.

ON the 20th of February Mr. Schaufler wrote from Brünn : —

"The storm which has been brewing for some months has at length burst upon us, and at one blow our meetings on Sunday and Thursday, and the loaning of books and tracts during the week, have been stopped by the police. But I must go back to my last report of September 7, 1874 (November Herald). You will remember that I spoke of the deepening interest in our meetings. About the middle of September my wife and I found ourselves so worn out with the strain of work and excitement, which had been incessant since the fall of '73, that we were obliged to run away for a little rest of a week or ten days among the mountains. There my wife was prostrated with a most sudden and dangerous illness; but the Lord answered prayer, so that, after five weeks' absence, we were permitted to return with thanksgiving and joy to our home. My parents had also been absent on a visit to Germany, so that the meetings had been suspended. When they were recommenced, it was evident that the interest had not suffered abatement.

"But no sooner does gospel truth begin to work than the enemies of the gospel begin to bestir themselves. Rome loves the gospel no better now than when she burned John Huss for preaching it. Priests and others pounced upon children who were found with our tracts or books in their possession. The hour devoted in school to religious instruction was consumed in abuse of us as heretics, and in warnings and commands to the children to avoid us as they would the plague. Boys were punished by one teacher, by being compelled to stay after school and write, one hundred times, 'I must never again go to that Protestant woman,' and one hundred times, 'I must never again borrow books from that Prot-

estant woman.' Priests sent messages to my wife, through boys, threatening her with imprisonment. Boys were sent to our dwelling by priests (as they were overheard telling each other) to borrow books which were to be destroyed. In the schools, books and tracts were torn up and burned. One Sunday evening boys were sent to disturb our meeting, and when not admitted, made as much noise as they could on the stairs, and were immediately after seen, by a gentleman who ran down after them, to receive pay in the street from a man dressed like a priest."

CALLED BEFORE THE POLICE.

"The danger to the Catholic infallible church, of having children and their parents read gospel stories and gospel truth, had become so alarming, that the Bishop called upon the civil authorities to silence us. The fact that I had hired and was fitting up a hall for public lectures in the old Moravian capital, where once Moravian Brethren had sung and prayed and suffered martyrdom, was also an offense to the Ultramontanes. Mrs. Schaufler and I were summoned to the police headquarters and examined. Being strangers, our statements were, naturally enough, received with caution, while the priests did all in their power to arouse suspicion against us. They even showed the police authorities an article which appeared last May in the Jesuit missionary paper (Freiburg, Baden), in which my letter published in the Missionary Herald of March, 1874, is quoted from, my meaning perverted in genuine Jesuitic style, and I am credited with having been 'crafty enough to cheat the Prague police,' and thus secure permission to commence the 'Biblical Lectures' which have been held there ever since. These tactics told. I was informed that my wife and I stood accused of having illegally 'distributed' ('vertheilt') literature, and enticed minor children into our meetings. In vain we replied that Mrs. Schaufler had not given away books and tracts, but simply *lent* them, which we understood not to be 'distributing' in the sense of the press law; and that the second charge was simply untrue.

"I was peremptorily forbidden to hold any meetings, public or private. The only course open to me was to appeal to the Statthalter, or Governor of Moravia, which I did at once."

BEFORE A CIVIL COURT.

"In the meanwhile the accusations against Mrs. Schaufler and me were brought formally before the judge of one of the civil courts, where we are summoned to appear next Tuesday morning. Were we to think alone of the powers arrayed against us, we should feel sad and despondent enough, for what are we against so great and mighty a foe! But we have put our trust in Him who 'sitteth in the heavens,' who will be our 'shield' and the 'lifter up of our head'; who says to us, 'Fear not; I will help thee.' He will yet put the enemies of his truth,—those who call themselves by his name, but refuse his Word to the souls under their spiritual care,—to confusion. He will yet glorify his great name in this city and this land.

Tuesday, February 23d. We have just returned from court. To the surprise of a gentleman who went with us, the assistant district attorney appeared himself, showing that the matter is to be pressed. After my wife and I had been examined, the prosecution, wishing more time to procure evidence against us, moved an adjournment, which was granted. So the Lord permits our faith and patience to be still farther tried. But he who tries us will, with the trial, also give us grace and strength to endure unto the end. He keeps cheering us.

"The other day our brother, the porter, was in a cobbler's shop. The cobbler asked him whether he had heard of the books and tracts which are making so much noise, and which the priests are tearing and burning up. For his part, he said, he found nothing but good in them. 'A gentleman,' he continued, 'was in here the other day, and, speaking of these books, told me that his children read them, and he too. And, said he, this is the best thing that has happened in Brünn for a long time; for seed has been sown that can never be rooted up.' The

priests have advertised us most effectually, so that when the Lord opens our mouths again, there will be many curious to hear what it is about which the whole Romish clergy of Brünn has made such a commotion.

"I cannot close without asking your constant prayers, and those of all who may read these hasty lines, on our behalf, and that of this city and this land. The reign of superstition and darkness draws to a close. The Spirit of God is moving on the hearts of men, and the enemies of the truth know it, and are girding themselves for desperate conflict. It is a solemn thing to live and labor here at such a time. Pray for us that our faith fail not."

NO TIME FOR WRITING.

Mr. Adams wrote from Prague, March 4th:—

"If my neglect to write as often as, in other circumstances, it would be my duty to do so, shall be attributed to the real cause, and if that cause shall bring about its legitimate effect, my long silences will be productive of much good. It is very unpleasant to me that such long gaps must occur in my correspondence. I want to feel that you are acquainted with facts as they occur, and thus are able to judge of the state of the work somewhat as if you were on the ground. This is, I know, impossible, unless you receive frequent letters.

"I have been hoping constantly, for the past year, that another family would be sent to Prague to help do the work which so imperatively demands attention. The possibilities for work here are simply unlimited;—for work, I mean, which, with God's blessing, will tell upon the spiritual welfare of this people. But the truth is that there are so many details of business, so many things of secondary importance which, however, *cannot* be neglected, that the chief object for which we are here is by no means realized as it might be if these details could be shared with another.

"I write in no complaining spirit. I know the committee are ready to do all that is possible, yet, if I did not know

that God can work without human instrumentality, if I had not the clearest proof that he *has* worked, here in Austria, apparently without human instrumentality, I should sometimes feel discouraged. But there is no possibility of being discouraged. God has overruled so many things which *seemed* at the time unfavorable, and gives us to see so clearly that *he* is really taking hold of the people, that even our *eyes* must be closed, if we find any place in our *hearts* for discouragement or anxiety."

THE WORK—CHEERING INDICATIONS.

"When I would speak of the state of the work here, it is difficult to know where to begin. While it would be very pleasant if all the friends of the Board could be made acquainted with *all* that is taking place, there are obvious reasons which prevent the publication of many things, and those the very ones which would be most interesting.

"The work with books and tracts and Christian papers, is that which here, as in the other stations, seems to be producing the most tangible results. Our book-store, opened last October, does not at all disappoint our expectations. Indeed we feel more and more confident that our steps in this respect were ordered by the Lord. It is not possible now to state accurately the amount of religious reading which has been put in circulation by its means, but we find it a very important and valuable agency. Experience has taught us that a "circulating library" in connection with it will be likely to be of great advantage, and we have taken steps to secure one.

"Eagerness to receive the books, on the part of children, does not in the least diminish. They beg and plead for 'just one more' as if they were *the* things, above all others, which they desired. And it is not confined to children; parents, also, read them eagerly, and many is the household in which the hitherto unheard sound of religious reading,—of *Bible reading*,—is now often heard. Gratifying reports come to us of persons who, on seeing the books which we offer, have thrown away their low novels and still

lower, if possib'e, comic papers, to read simple Christian stories, and even the Bible itself.

"It is a pleasure of which, hitherto, I had known scarcely anything, to be allowed to give a copy of the Testament to children who beg for it in such a way as to show that they prize it far more than many who have had it all their lives. And it is not possible that the Word of God, thus eagerly sought for and attentively read, can remain fruitless. Fruit is manifest in the changed attitude of the people here, of which we have many indications,—a change from utter indifference to a real desire to know what this whole thing means.

"I believe I mentioned, in one of my letters in the autumn, that we were about to commence a meeting for the study of the Bible and prayer. This meeting has been in operation several months, and the results of it are in every sense encouraging.

"Last week Mr. Herky was invited to a dwelling where he expected to find half a dozen young men and boys who wanted to talk about the Bible. To his astonishment, he found the room quite full, and not being exactly prepared to hold a meeting, he let them sing "Jesus loves me," and then spent the whole hour in talking about the love of Jesus. It may be the beginning of a work somewhat new. The service in the hall is well attended, and those who come now are nearly all of them quite regular in their attendance. The increase in numbers is not rapid but steady, and quite a number, we have reason to believe, are anxious to know what the Word of God has for them, personally. The question begins to be asked, what we intend to do about organizing a church; but the number of those whom we should feel justified in receiving into church fellowship is very small as yet.

"The work in Tabor is progressing more encouragingly than we supposed we had reason to hope. As was to be expected in this wholly Roman Catholic city, some persecution has been endured. Still the persecution has as yet been limited to a few persons. Efforts have been

made to prevent these persons from attending the meetings; in one case the influence used has been successful, and the person has not visited the house of our evangelist for three or four weeks. He is of opinion, however, that the truth has taken so firm hold of her that it will not be possible for her to remain long away.

"Twice every week there come to his, the evangelist's, house a company of from thirty to fifty persons; and when it is known that a *preacher* will be present, many more come. In fact, his present dwelling is much too small, and he will secure a larger one as soon as possible. The best part of it is, that those who come, at least a part of them, are not moved simply by curiosity, but have a real desire to find that on which their souls can rest. Quite a number of them are so far advanced that they desire to learn of the deeper truths of the gospel,—truths which pertain to the life hid with Christ in God. I feel that, while there is no special noise, the Lord is working upon hearts not only in Tabor, but also here, in Prague, and that a work is now upon our hands far greater than we can do, while a work awaits us, of which we have little idea at present.

"Startling news we cannot report, but that evidences exist all around us of the presence of God, is becoming clearer every day. Our only danger is, it seems to me, in seeking to take the work into our own hands, to model it after our own foolish thoughts, to make it, in short, *man's* work and not God's.

"Pray for us, that this may never be the case. Pray for us, that we may know how to wait upon and wait *for* God. And may our mutual prayers for each other, and for all God's people in all lands, be heard and answered, to the glory of his great name."

Western Mexico.

RENEWED EXCITEMENT.

No recent letters to the Missionary Rooms have been received from Guadalajara, but a copy of one sent from there to a friend has been sent to the

Secretary, which shows that there has been renewed excitement among the people, and perhaps danger to Mr. and Mrs. Watkins, the only missionary laborers now there. Mr. Morgan has returned to California, and Mr. and Mrs. Edwards, who had reached the City of Mexico, were advised not to go on to Guadalajara until the excitement should again be over. The letter referred to is dated February 20, and states:—

"A week ago Monday we had a very severe shock of earthquake, and have had slight ones nearly every day or night since. Different periodicals have been circulated stating that the Protestants were the cause of these disasters, that God was thus showing his displeasure because they have been allowed to introduce their heretical doctrines into this country. The poor ignorant people, of course, believe this, and are in the highest state of excitement. Night after night thousands of people are marching through different streets of the city, with their images and lighted candles, praying and singing at the top of their voices. They also go armed, and thus far the authorities seem to take no steps to restrain them. We have heard that they have a plan against us, and we are taking every precaution possible. Every night finds us up, dressed, and watching, when we hear the screeching and noise, and to this Mr. Watkins owes much of his present sickness.

"The most scurrilous papers are now being printed and circulated, threatening us in every manner possible, if we do not leave the country. What the end may be we know not. Our trust is in the living God, who is 'mighty to save.' Remember us in your prayers."

Dakota Mission.

SCHOOLS AND PROSPECTS AT FORT SULLY.

MR. THOMAS L. RIGGS wrote from the Fort Sully station, Dakota Territory, February 18:—

"Our winter schools were opened in November, and interest in them has steadily increased. At each of our three stations there is a regular day-school for

children, a school twice a week for the women, at which they are taught to sew, etc., and an evening school for young men. While every branch of the work is cheering in its steady growth and promise of good, I regard the schools for young men as especially so. Indeed the interest that has been developed is remarkable, and brings great encouragement. Between 75 and 100 young men have, during the past eight weeks, attended our schools, although the average will not exceed 40 probably, and but 20 or 30 of the men will really learn to read. Still I see in this grand promise for the future, and I know you will rejoice with us. But I think I almost hear you ask-

ing, 'How about spiritual progress?' This is a hard question. We do not see the awakening desired, and it seems very hard to settle down to work for a new year after having toiled three years with no ingathering of souls. I have felt almost discouraged. It does seem, at times, as if the Lord *must* give me some souls. It is, as it were, a great agony that burdens me, and I sometimes think the routine work of our every-day life here a hollow mockery. Yet it is hardly so bad as that. We know that our Master can do wonderful things for this people. I pray and hope, yes, and believe, that he will."

MISSIONS OF OTHER SOCIETIES.

METHODIST EPISCOPAL BOARD.

THE "Fifty-sixth Annual Report of the Missionary Society of the Methodist Episcopal Church" (in the United States), presents the following tabular view of its

FOREIGN MISSIONS.

Missions.	American Missionaries.	Assistant Missionaries.	Ministers of the W. F. M. S.	Native Preachers.	Teachers.	Members.	Probationers.	Churches.	Missionary Collections.	Other Benevolent Contributions.	Sunday-schools.	Scholars.	Day-schools.	Scholars.
Africa	1	—	—	—	19	1,892	140	24	—	\$625 00	—	—	25	1,177
South America ¹	65	65	—	—	—	—	—	—	—	—	—	—	—	—
E. China	6	—	67	—	1,081	640	—	1	—	—	—	31	754	11 190
C. China	5	—	3	—	25	26	2	251 87	—	—	1	40	2 45	—
N. China	6	—	5	—	14	15	4	—	—	—	3	66	3 40	—
Germany & Switz.	1	1	109	1,051	7,022	1,890	46	855 48	29,185 94	262	11,062	—	—	—
Denmark	1	1	—	9	61	388	229	3	406 00	2,680 85	12	1,013	—	—
Norway	32	—	—	16	168	1,597	291	10	523 17	9,043 17	24	1,312	—	—
Sweden	3	2	—	88	292	2,971	1,546	22	1,216 27	14,905 47	82	3,426	—	—
India	21	14	9	43	204	928	724	17	—	—	—	4,543	218	7,445
Bombay & Bengal ²	12	12	—	—	—	—	—	—	—	—	—	81	—	—
Bulgaria	1	1	—	6	—	50	7	—	12 67	8 16	2	—	—	—
Italy	1	1	—	12	—	260	—	1	—	—	—	—	—	—
Japan	5	5	1	—	—	2	6	3	—	—	—	—	—	—
Mexico	4	2	8	8	—	—	—	2	—	597 14	8	93	4	63
Total	75	47	23	385	1,785	16,570	5,624	135	\$3,067 46	\$56,945 72	420	22,940	259	8,900

² No returns.

³ Members and probationers.

The appropriations of the Society for 1875, for Foreign Missions, are as follows:—

AFRICA.

Liberia \$9,000 00

SOUTH AMERICA¹ 7,500 00

Exchange. 1,500 00 9,000 00

CHINA.

For East China—

(Foochow) 17,468 00

Exchange 3,493 60 20,961 60

For Central China—

(Kiukiang) 8,815 00

Exchange 1,763 00 10,573 00

For North China—

(Peking) 15,262 00

Exchange 3,052 40 18,314 40 49,854 00

GERMANY AND SWITZERLAND.

ZERLAND 24,400 00

Exchange 4,880 00 29,280 00

SCANDINAVIA.

For Denmark 7,000 00

Exchange 1,400 00 8,400 00

For Norway	12,000 00		
Exchange	2,400 00	14,400 00	
For Sweden	32,000 00		
Exchange	6,400 00	38,400 00	61,200 00
INDIA.			
India Conf.	63,016 00		
Exchange	12,603 20	75,619 20	
Bombay and Bengal	1,000 00		
Exchange	200 00	1,200 00	76,819 20
BULGARIA	8,000 00		
Exchange	1,600 00	9,600 00	
ITALY	13,000 00		
Exchange	2,600 00	15,600 00	
MEXICO	18,500 00		
Exchange	3,700 00	22,200 00	
JAPAN	17,750 00		
Exchange	3,550 00	21,300 00	

Total for Foreign Missions, \$303,853 20

The Society also appropriates \$7,500 for "Chinese missions" in California, and \$3,500 for work among North American Indians.

¹ The English Church in Buenos Ayres self-supporting.

BERLIN MISSIONARY SOCIETY.

From the New York "Independent."

THE "Allgemeine Missions Zeitschrift" gives a full review of the work of the Berlin Missionary Society. This association was founded in 1824, by Neander, for the purpose of aiding other missionary societies — like that of Basle — already existing. Since 1834, however, the Berlin Society has sent out its own missionaries. Many auxiliary societies have been formed in Eastern Prussia, and in 1874 the association had an income of upward of 60,000 thalers, with a fine mission-house, which had cost 180,000 thalers. The Berlin Society, like that of Basle, educates its own missionaries, on the basis of the Lutheran creed, without excluding, however, Calvinistic views. Its one field of labor is South Africa, where the Society has two synodal and three conference districts. In each of these districts the German brethren meet once a year, under the presidency of a superintendent, or conference leader. No native pastors are employed, but many native helpers render efficient aid.

The work of the Society is distinguished by a careful discipline. The native Christians are kindly dealt with, but firmly held

in hand. In many cases the missions are nearly if not quite supported by trading establishments, produce of lands, and the tithes of the native Christians. Concentrated upon this one field, the Berlin Society is continually reinforcing its staff of missionaries, founding new stations, and developing its evangelizing work with a remarkable vigor. The oldest stations are situated among the Koranna, in the Orange River Republic. Here, at three stations, about one thousand members have been gathered, who have recently come under the hurtful influence of the diamond miners in their vicinity. The second conference is situated in Cape Colony, among the Hottentots. At four stations there are about one thousand six hundred members. The largest congregation is at Amalienstein (700), where the station, with its four missionaries, is entirely supported by the mission store and the contributions of the people.

The Berlin missions in British Kaffraria form a synod. They suffered much during the Kafir wars, in the course of which the oldest station, Bethel, was twice destroyed and rebuilt. At present the prevailing drunkenness and vanity of the Kafirs call for stringent discipline. The Kafir field is a hard one. At five stations about 420 members have been gathered.

The Natal stations, six in number, with 650 members, form a conference.

The youngest, and at the same time the most vigorous of the Berlin missions, is the Synod of the Transvaal Republic. Here the Society at last, in 1860, reached the Bechuanas, among whom it had been their intention to labor at the outset, and who seem, of all the South African races, to be most favorably disposed toward the Gospel. The Berlin missions among the Bechuanas are little known to the American reader, but are far more flourishing than others with which we are better acquainted. As in many other cases, persecution has established the work. In 1864, the Bapeli chieftain, Sekukurie, drove his Christianized subjects and the missionaries out of his territory. After much privation and suffering a new station was founded, called Botschabelo.

Here the steadfast Christian exiles have been the nucleus of an ever-growing congregation. Gathered from Sekukurie's tribe and from others, the community of baptized souls numbers about 1,000, and the rules of the Christian village keep the vices of European civilization at a distance.

In other parts of this Republic, where Bechuanas live, nestled among the picturesque hills, under the supremacy of the Dutch Boers, a similar willingness to receive the gospel has manifested itself. Six stations have been occupied among the Basuto Bechuanas, numbering about 1,450 baptized adherents.

Among the Metabales, in the north-eastern mountains of the Republic, a number of stations have been opened, with less success. Still the Berlin missionaries have pushed further, and in 1872 they advanced their posts into the territory of the Batozsetla tribes, who live in beautiful highlands, the valleys of which are rich with tropical fruits. The Berlin missionaries have now reached the border of the country, plagued with the malarial fever and the *tsese* flies. With the exception of the London missionary outposts at Inyate, the new Berlin stations are the most advanced toward the interior of Africa, being situated near the

Limpopo River, in latitude twenty-three degrees south.

PROTESTANT MISSIONS IN SPAIN.

THE United Presbyterian "Missionary Record," for February states:—

"At this moment 16 Churches or Societies sustain Protestant agencies in Spain. These support 49 European or American missionary agents (including the wives of missionaries and other ladies devoting themselves to Christian work), 18 native pastors of churches, 14 native evangelists, 50 native school-teachers, and 22 colporteurs engaged by the British and Foreign Bible Society and the National Bible Society of Scotland, making a total agency of 104 persons. Besides preaching at 35 out-stations, these agents are laboring stately in the following 19 places: Madrid, Barcelona, Santander, Seville, Cadiz, San Fernando, Rio Tinto, Jerez, Balearic St. Mahon, Valencia, Alicante, Carthagena, Granada, Huelva, Cordoba, Linares, Camunas, Valladolid, and Zaragoza. The average attendance on Sabbath services at these various stations is about 1,840; and in connection with them there are 43 week-day schools, with an average daily attendance of 1,783 children."

MISCELLANY.

A GOOD MAN FALLEN.

Mrs. Taylor, writing from Mandapatalai, November 6, mentions the recent prevalence of want—owing to the partial failure of crops—and of sickness, and gives a fuller account of one man, of the Madura mission, whose death was noticed by Mr. Herrick, in the "Herald" for February last. She writes:—

"Many Christians have met death with a calm trust in the Saviour which has done honor to their profession. One of these, Yesuthason, was converted to Christianity some fifteen years ago. From the first he seemed unusually earnest and sincere, and for some time stood alone in his village and among his relatives, the only

Christian. Much reproach and petty persecution he bore meekly and patiently, but with firmness. Soon after his conversion he suffered from severe and very long continued illness, and his heathen relatives told him it was because he had forsaken their gods. His own family, also, taunted him with the want and suffering he had brought upon them; but his faith was unshaken, and after more than a year he was restored to health. Though of the very lowest division of the lowest caste in the country, he had some education, which he turned to account by diligent study of the Scriptures, and as his business took him often away from home to other villages, even at considerable distance, he improved his opportuni-

ties and preached the gospel of Christ faithfully, to high and low, wherever he went. Those who heard him, knowing that he received no pay for such labors, and noting his evident sincerity and the consistency of his life, were much impressed, and many, from time to time, and in different places, were constrained to acknowledge the truth of his doctrine, while not a few embraced it heartily. In his own village the work spread till all his own family, many of his relatives and neighbors of his own class, and two high-caste men, became followers of Christ, almost entirely through his instrumentality, there being no catechist in the place, and all the meetings being conducted by himself.

"The friendship between him and two high-caste Christian men was something beautiful to see; indeed he was known, respected, and loved, by Christians of every station in the mission, it having been his habit to attend the annual gathering of native Christians and helpers in Madura, walking forty miles in going, and forty in returning, bearing his own expenses.

"In his last illness, which was long and distressing, he was trustful and patient, and when it became probable that his end was approaching, he calmly arranged his worldly affairs, and gave advice and directions with regard to the conducting of the Sabbath services after his death; manifesting, as in his life, his conformity to the precept, 'Seek first the kingdom of God and his righteousness.' His death, a glad and glorious change to him, carried sorrow to very many hearts, that so bright a light should be removed."

GENEROUS AND SUGGESTIVE.

A GENEROUS stranger friend, from whom the Treasurer has heard more than once before, writes again from Yulangal, Victoria, sending now £10 sterling (\$36 currency), and saying:—

"I am sorry to observe that your finances do not seem to be in that flourishing state which all your well-wishers should desire. If it would not appear presumptuous, allow me to give a hint by

which all debt can be *speedily* and *at once* extinguished, and the hearts of all your laborers lightened. It is a very simple way of doing it, and I am sure is within the reach of, say, at least one third of your subscribers. It only requires a little of the 'long pull, the strong pull, and the pull altogether,' and the thing is done, 'with a will,' as we say. The remedy, then, is, *double your subscriptions for one year*. I am sure there are plenty of persons who can afford it, and never be the poorer at the year's end. In my small way permit me to set the example, by forwarding you the enclosed draft for £10. I am aware that spasmodic efforts are bad; but there need be nothing spasmodic about such an effort as I propose; just a little steady strain by those whose heart is in the work. Some may say, 'O, you want to load the willing.' What if it should be so, it is only the willing who know the blessing of giving; can there be any harm in doubling a blessing?

"It is sad to see the accounts of the misery and distress in Asia Minor, but I trust events will be so overruled that all may yet turn to the glory of God, even though we cannot see it now; and I hope there will be no occasion to curtail your efforts in that quarter. Things seem hastening to a change in Turkey, and we may soon see the Cross displace the Crescent. Let us pray that it may not be the followers of the *Cross* merely, but rather of the *Crucified*, who shall mould that country for the future."

A RECORD.

BY A DISTRICT SECRETARY.

A PASTOR of one of the city churches in my field, has the practice of sending to each of the families in his society a printed card, or letter, giving a condensed view of the missionary work, and of the wants of the American Board. He does this annually; and his church leads the churches in Maine in the way of donations to this cause, by several hundred dollars.

I select some extracts from his late letter, that has fallen into my hands, and forward them for publication in the

Herald, as good words, suggesting a good way. He says:—

"The Board is sustaining three hundred and seventy-nine laborers sent out from this country. It employs one hundred and eight native pastors, about three hundred preachers and catechists, and nearly six hundred teachers, Bible-women, etc. It has two hundred and twenty-four churches in various countries, to which more than a thousand members have been added the last year. It has over three hundred young men in the course of training to become preachers or teachers; six hundred and seventy girls and young women in high schools, and twenty thousand children in the common schools. It is thus disseminating the gospel [and useful knowledge] in twenty-one different languages.

"There are surely vast temporal and material blessings brought to any country by the introduction and reception of the Gospel. There are hatreds and strifes, cruelties and oppressions, which are done away; a beautiful education and civilization come in; naked savages are clothed; comfortless wigwams and huts are exchanged for pleasant homes; woman is lifted from degradation and unpitied toil into all the dignity, loveliness, and peerless influence of the Christian wife and mother; and nations rise from poverty, ignorance, and barbarism, to the glory and power of Christian States. These results have not been otherwise achieved than by the preaching of the gospel, and they never will be otherwise achieved.

"I present these facts as motives for your consideration. I would chiefly urge that our Saviour, who died for us on the cross, and through whom alone we can have eternal life, is *worthy* that we should heartily obey his command, 'Go ye into all the world, and preach the gospel to every creature.'

"At the meeting in Rutland, it was voted unanimously, that for the absolute exigencies of our work, an increase is needed, over the average contributions for some years past, of twenty-five per cent. Such an increase I would most respectfully ask of you, over what you gave in January last year."

I have the pleasure to add to the above, that in response to this appeal, a handsome advance upon the last year's contribution was made.

THE FAMINE IN TURKEY.

THE "Levant Herald" continues to furnish details of the distressing effects of the famine in Asia Minor. The number for March 5th states: "Mr. Farnsworth, in a letter from Talas, dated February 13th, gives an account of visits which he had made to several houses in Cesarea, whose owners had partially torn them down in order to get the material to sell for food. This tearing down of their dwellings, and that to get but a mere pittance of bread, is one of the most conclusive proofs of the fearful condition to which the people are reduced.

"Mr. Farnsworth again makes an appeal for means wherewith to purchase and distribute seed for spring sowing. He says: 'The Government has furnished seed wheat in Injirli, Emeler, Alenjé, and other villages, but only to those men who own bullocks and fields. Those for whom seed is now asked are reduced to beggary. Their neighbors offer to assist in sowing the seed on good ground, if only the seed be furnished. Without such help, the poor men for whom the aid is asked, will not be relieved when the harvests of 1875 come in.'

"With regard to the distribution of bullocks by the Government, Mr. Farnsworth remarks: 'No oxen have been furnished to the villagers in the *sandjak* of Cesarea, but in the *sandjak* of Yozgat some were distributed in the early winter. On January 16th I was at the village of Chatak. I went out to look at the bullocks just arrived from Yozgat, and found that the sum total for the above mentioned village was one half of one ox, the other half being for a neighboring village; that is, only one ox was allotted to two villages. The above mentioned animal, moreover, being too weak to make the journey from Yozgat, the villagers had procured a pair of bullocks and brought it home in a cart.'

"Mr. Barrows writes from Cesarea, un-

der date of February 19: 'Another week has passed, and what is the condition of the poor? Not materially changed; though it is evident that from week to week there is an increase of poverty, sickness, and death. . . . In very many cases persons are tearing down a part of their houses to get the timbers and the irons of the windows, to sell for bread. If the house has two rooms, they tear out whatever will sell from one and move into the other.'

Statistics of forty-two villages are given, which sum up thus: Population in 1873, 16,900, now 9,261; dead, 4,997; dispersed, 2,642. Pairs of oxen in 1873, 2,206, now 427; sheep in 1873, 81,240, now 3,312. The population in 160 or 170 villages belonging to the Caza of Keskin, is given as 52,000 in 1873. Approximate number of deaths since that time, 20,000!

Contributions are acknowledged,—from England, 6,355 Turkish pounds; from Scotland, 5,178; Constantinople, 2,149; Egypt, 630; America, 473, etc.

The Treasurer of the American Board will still be most happy to receive and transmit moneys for the relief of such suffering.

INTEREST AMONG MOHAMMEDANS IN PERSIA.

ONE of the Presbyterian missionary laborers at Tabreez, Persia, states, in the "Foreign Missionary," for February last: —

" Since the persecution of last February, no Mohammedans for a long time ventured to come near us; the Armenians, too, have kept severely aloof. But now things are taking on more hopeful aspect. Mr. Easton receives many calls from Mohammedans, who come to talk about religion, and seem desirous of seeking the truth. Two Mullahs of the very strictest sect have declared themselves Christians to Deacon Ishoo, one of our helpers. Deacon Ishoo was invited a short time ago to the house of a Babu, to dinner, and to spend the time in discussion. Eight of their number were present. The Deacon preached Christ and him crucified. His words were kindly received, and a white-bearded man took him by the hand, and thanked him for

the truth he had spoken. He ate with them from the same dish, a great violation of Mohammedan law. Priest Mathee, another of our helpers, and a godly man, is doing a good work in the city and the villages adjoining. He and Monasseh, a young converted Armenian, are now away selling the Word of God and preaching in the villages. On returning from their first tour they reported crowds thronging them every day, and in every village, and their description of their work was thrilling indeed. There is certainly much unrest among the Mohammedan people in every direction. Great numbers are sighing for religious liberty, but are so bound by the shackles of law and custom, that they dare not yet break forth from its restraint. Many are secretly reading the Bible and thinking about these things. One of the two chief ecclesiastical rulers of Mohammedans in this region says he thinks the time of Mohammed's rule is past. It was well enough in its day, but now they need new forms and new teachings. A work is also silently, but surely, going on among the Armenians here, in spite of all the bigotry and opposition."

BIBLE-READING IN CHILI.

THE Valparaiso "Record," of November last, states: "From Panulcillo we learn that some Chilians, who months ago ordered Bibles, Testaments, and other religious books from Valparaiso, had unwillingly laid these aside, after having been threatened with severe penalties by a priest of that district. Recently, however, on learning how the Bishops' Pastoral has been received throughout the country, and that the enlightened rulers of the land are not to be intimidated in their just course by threats of excommunication, these Chilian artisans, stimulated by this example in high places, have gathered fresh courage, taken down their Bibles, and are studying them with renewed interest. . . .

" Certain it is that the resistance of the ecclesiastical authorities to the enactment of just laws has, in the providence of God, tended to awaken thought, and to

lead many to examine the basis of their religious belief. Never before has there been in this country so great a demand for the Scriptures and evangelical literature; never before has the average attendance at the services of the Reformed Church in this city been so large as at the present time, and a more auspicious moment than the present for scattering broadcast the seed of truth could hardly be desired.

"Let the Bishops, then, receive due credit for the impulse they have unwittingly given to the exercise of reason and to the study of God's Word."

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"THE NAMELESS SECT" IN CHINA.
From the "Record" of the Free Church of Scotland.

For some time past there have been references, in papers printed in China, to a truly remarkable people known as "the nameless sect." They profess "an old religion," which "prevails more or less all over China," but especially in the province of Shantung. They are disliked and persecuted by the Chinese government; and for a long time they have endeavored to keep their beliefs and practices secret. They have shown a friendly spirit to Protestant missionaries. Their religion is said to have come from the west. They do not worship idols; they practice virtue; and live in the expectation of a deliverer, who will also come from the west. At the close of their religious services they have a meal, of which "bread and wine form the greater part."

Who, or what, are these wonderful people? If the statements regarding them are correct, it is very probable that they are the remnant of the native church of China, as planted long ago by Nestorian missionaries. The Nestorians were very noble men, full of devoted zeal; and, for nearly a thousand years, they preached the gospel over Southern and Middle Asia with marvelous energy and success. They exerted a most powerful influence in China from the seventh to the thirteenth century. If the remains of their once flourishing missions are to be found in this "religion without a name," it will be a discovery of thrilling interest. And if clear traces of

them be found in China, possibly in other parts of Asia the results of their missions may still be appreciable and important. The sword of the Mussulman may not have utterly devoured them amid the vast regions over which they put forth those untiring efforts which extorted the admiration of Gibbon. "The missionaries of Balkh and Samarkhand," says he, "pursued without fear the footsteps of the roving Tartar, and insinuated themselves into the camps of the valleys of Imaus and the banks of the Selinga."

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GLEANINGS.

— Dr. Jessup wrote from Beirut, December 10: "An order has just come from the Governor General of Allahabad, India, for a considerable invoice of Arabic books published in the Mission Press. We have already sent books from this press to Liberia and Peking, and thus the influence of the Syrian Mission extends widely beyond its own borders."

— "The authorities of the India Office have ascertained, from a careful examination of the whole of the results of the late Indian census, that the population of India is not less than 283,000,000."

— Mr. Pogue wrote from Honolulu, in February last, that there were pleasant indications of increased religious interest there. "Some very hard cases hope that they have become Christians. The Lord knows who are his; we must wait for fruits before we can decide. A noon-day prayer-meeting is kept up at the Bethel."

— There are now, says the "Church Missionary Intelligencer," thirteen or fourteen Protestant Missionary Societies represented at the various ports of Japan, with more than forty ordained and several medical missionaries, who, with their wives and some twelve unmarried women, make a total of about one hundred persons engaged there in the Master's work.

— The Baptist "Missionary Magazine" gives a letter from Burmah, which states: "The Toungoo Karens are suffering the distresses of famine. The merciless rats have swept over a territory containing some twenty thousand Karens, or thereabouts; some parts of it for the third and

fourth time. These rats come in vast armies, and sweep the fields of standing grain, frequently leaving not a kernel behind them, often destroying a whole field in a single night. From carefully gathered evidence, we conclude that not less than two hundred souls have starved to death during the last five months."

— The San Francisco "Pacific" of March 4, states, that "a score or two of the 'Sisters of Charity,' banished from Mexico, had reached that city."

DEATHS.

At Sivas, Turkey, January 22, Edward Samuel, youngest child of Dr. and Mrs.

Henry S. West, of the Western Turkey mission, aged two years and ten months.

At Zumbrota, Minn., March 27, George Edward, aged nearly thirteen years, son of Rev. Charles and Lucy E. Hartwell, of the Foochow Mission, China.

"Although thus early called, he was prepared to go. Of unusual talent and promise, as he had lived the life, so he died the death of a Christian."

DEPARTURES.

Rev. John F. Smith and wife, and Miss Sarah A. Closson, of the Western Turkey Mission, sailed from New York April 10, returning, Mr. and Mrs. Smith to Marsovan, and Miss Closson to Cesarea.

DONATIONS RECEIVED IN MARCH.

MAINE.

Cumberland county.			
Falmouth, 2d Cong. ch. and so.	18 00		
Gorham, Cong. ch. and so.	14 00		
Portland, Plymouth Cong. ch. and so. m. e. 24.75; St. Lawrence st. Cong. ch. and so. m. e. 23.90;			
State st. Cong. ch. and a. m. e. 6.37;	55 02		
Yarmouth, ———, 70 00 — 94 02			
Franklin county.			
Farmington, Cong. ch. and so.	20 66		
Hancock county.			
Castine, John H. Jarvis, 2d; Mrs. John H. Jarvis, 5;	25 00		
Tremont, Rev. A. R. Plumer,	5 00 — 30 00		
Lincoln county.			
———, Mrs. S. G.	1 00		
Penobscot co. Aux. Soc. E. F. Duren, Tr.			
Bangor, Mrs. John H. Ingraham, Brewer, 1st Cong. ch. and so.	12 00 8 10 — 20 10		
Somerset county.			
Norridgewock, Cong. ch. and so. m. e.	8 00		
Skowhegan, Cong. ch. and so.	30 00 — 38 00		
York county.			
Kennebunkport, North Cong. ch. and so. 9.25; South Cong. ch. and so. 5; Rev. C. H. Gates, 19;	24 25		
Weiss, B. Maxwell,	50 00 — 74 25		
Legacies. — Kennebunk, Miss Lucy Sewall, by E. E. Bourne, Adm'r,	278 03		
NEW HAMPSHIRE.	77 03		
Coos county.			
West Stewartstown, Cong. ch. and so.	3 00		
Grafton county.			
Bath, Cong. ch. and so.	6 00		
Grafton, W. H. Traner,	3 00		
Hanover, Cong. ch. and so.	31 50		
Piermont, Cong. ch. and so. 10; Mrs. A. D. Marden, 5;	15 00 — 55 50		
Hillsboro co. Conf. of Ch's. George Swain, Tr.	26 00		
Hancock, Cong. ch. and so.			

Hudson, S. M. Blanchard,	1 00	
Manchester, a thank-offering,	10 60	
Nashua, 1st Cong. ch. and so.	36 20 — 72 20	
Merrimac co. Aux. Society,		
Concord, 1st Cong. ch. and so., to const. CHARLES F. BLANCHARD and GEORGE F. PAGE, H. M.'s,	200 00	
Pittsfield, Cong. ch. and so.	27 81 — 227 81	
Rockingham county.		
Atkinson, Cong. ch. and so. m. e.	2 50	
Hampstead, Cong. ch. and so.	8 58	
North Hampton, Cong. ch. and so.	15 80 — 28 86	
———	385 89	
Legacies. — Claremont, Marianne L. Smith, by G. W. Lathrop, Adm'r, \$500, less ex-change,	498 75	
———	884 14	

VERMONT.

Addison county. Amos Wilcox, Tr. New Haven, Cong. ch. and so.	6 00	
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
East Hardwick, Cong. ch. and so.	25 40	
Lower Waterford, Cong. ch. and so. 33.31; Rev. M. H. Wells, 10;	43 31	
St. Johnsbury, South Cong. ch. and so. 86.25; "H." 17;	103 25	
South Ryegate, Mrs. Elizabeth A. Dickey, to const. Mrs. FANNIE P. PALMER, H. M.	100 00 — 271 96	
Essex county.		
Granby andVictory, Cong. ch. and so., 3 months,	8 60	
Franklin co. Aux. Soc. C. B. Swift, Tr. East Berkshire, Cong. ch. and so.	11 50	
Swanton, Hervey Stone, 3; Harriet M. Stone, 2;	5 00 — 16 50	
Orange county.		
Theiford 1st Cong. ch. and so., with previous dona., to const. H. A. STEVENS, H. M., 42; a friend, 5;	47 00	
Orience county.		
Coventry, Cong. ch. and so.	14 25	
Lowell, Cong. ch. and so.	5 25 — 19 50	

[May,

Butland co. James Barrett, Agent.		Middlesex Union.	
Benson, Cong. ch. and so.	8 00	North Leominster, E. A. Thurston,	4 00
Butland, Cong. ch. and so., J. M. Ha-		Norfolk county.	
ves, to const. JOEL HAVEN FULLER,		Braintree, 1st Cong. ch. and so.	5 76
H. M.	125 00—128 00	East Weymouth, Rev. J. C. Hall-	
Windham co. Aux. Soc. C. F. Thomp-		day,	15 00
son, Tr.		Foxboro, D. Carpenter, 100; a friend,	104 00
Brattleboro, Cent. Cong. ch. and so.		4	
m. c.	82 02	Holbrook, Mrs. C. S. Holbrook, to	
Saxtons River, E. H. Pettigill,	5 00	const. ARTHUR H. WELLMAN, H. M.	100 00
West Westminster, Cong. ch. and so.	58 35—141 37	Medfield, a lifelong friend, L. E. A.	5 00
Windsor co. Aux. Soc. Rev. C. B.		Quincy, Evan, Cong. ch. and so.	60 00—269 76
DRAKE and J. Steele, Tr's.		Old Colony Auxiliary.	
Newrich, Cong. ch. and so. m. e.	12 18	Lakeville, Two Individuals,	4 00
Springfield, Cong. ch. and so., to		Plymouth county.	
const. CHARLES M. KETTS and M.		Hingham, Cong. ch. and so.	12 21
L. LAWRENCE, H. M.'s,	215 50	Rockland, Cong. ch. and so.	91 20—108 41
Woodstock, 1st Cong. ch. and so., to		Suffolk county.	
const. Rev. LEWIS W. HICKS, H. M.	50 16—278 14	Boston, Shawmut ch. 1,500; Mount	
	922 07	Vernon ch. 1,203; Old South ch.	
Legacies.—St. Johnsbury, Luke Spencer,	50 00	960; Central ch. 589 ditto m. c.	
	972 07	25 51; Phillips ch. 325; Union ch.	
		280 47; Rev. H. B. Hooker, D. D.	
		50; Eliot ch. 156; Central ch. (Ja-	
		maican Plain), 157 25; Cottage st.	
		ch. 101 75; South Evan. ch. (West	
		Roxbury), 45 33; Vine st. ch. m.	
		c. 15; State st. 860; a friend, 400;	
		Cash, 300; a widow, 10; S. D. R.	
		100; Miss Clarissa Williamson,	
		11 50; an old friend, 10; a friend,	
		2;	7,292 81
		Chelsea, 1st Cong. ch. and so.	
		140 92; Cent. Cong. ch. and so.	
		m. c. 32 83;	173 75—7,466 56
		Worcester co. North.	
		Auburn Depot, Mrs. L. Richardson,	5 50
		Winchendon, North Cong. ch. and	
		so. 126 41, m. c. 25 43;	151 84—157 34
		Worcester co. Central Asso'n. E. H.	
		Sanford, Tr.	
		Auburn, Cong. ch. and so.	32 50
		Berlin, Miss E. Whitcomb,	10 00
		Bolton, a friend,	1 00
		West Berlin, Francis Rand,	3 00
		Worcester, Rev. Horace James, 25;	
		8. W. Kent, 10;	35 00—81 50
		Worcester co. South Conf. of Ch's.	
		William R. Hill, Tr.	
		Uxbridge, 1st Evan. Cong. ch. and	
		so., John Williams,	10 00
		—, a friend,	100 00
		12,683 58	
		Legacies.—Newburyport, Frances B. Banis-	
		ter, by J. M. Gordon, Trustee, add ¹ ,	171 91
		12,865 49	
		RHODE ISLAND.	
		Little Compton, A. M. Rice,	15 00
		Pawtucket, Cong. ch. and so., Gents'	
		Asso'n, 203 50, m. c. 150; to const.	
		J. AUSTIN FRENCH and SAMUEL S.	
		COLLYER, H. M.'s,	353 50
		Providence, Central Cong. ch. and so.	
		2,023 63 (of wh. from A. D. Lock-	
		wood, to const. Rev. MARTIN VAN	
		HORN, ARTHUR W. CLAFLIN, and	
		CLINTON R. WEEDEN, H. M.'s, 250;	
		and from JAMES M. TALCOTT, to con-	
		stitute himself H. M., 100); Free	
		Evan. ch. 61; Anthony B. Arnold,	
		to const. CHARLES A. REESE, H. M.,	
		100;	2,173 63—2,542 13
		CONNECTICUT.	
		Fairfield county.	
		Greenwich, 2d Cong. ch. and so.	605 00
		Ridgefield, 1st Cong. ch. and so.	28 81
		Stamford, Cong. ch. and so.	33 00—658 81
		Hartford county. E. W. Parsons, Tr.	
		Berlin, 2d Cong. ch. and so.	9 20
		Collinsville, Cong. ch. and so. m. e.	6 00
		South Glastonbury. Donation credi-	
		ted to Mrs. U. Hubbard, in "April	
		Herald," should have read Mrs.	
		U. Hubbard.	
		Unionville, 1st Cong. ch. and so.	31 80—47 00
		Litchfield county. G. C. Woodruff, Tr.	
		Roxbury, Cong. ch. and so.	23 00

Thomaston, Cong. ch. and so.	73 61	Pittsburgh, 1st Cumberland Presb. ch., with other donation, to const. Rev. ALIX. D. HAIL, H. M.	25 00
Woodbury, 1st Cong. ch. and so.	26 00—123 21	Washington, Com. on Missions, Penn. Synod, Cumberland Presb. Church, 100 00—555 23	
Middlesex county. E. C. Hungerford, Tr.			
Hadjyne, Cong. ch. and so.	110 00	TENNESSEE.	
Middletown, Jacob F. Huber, for Madurs,	1 00	Knoxville, Welsh Cong. ch. and so.	10 00
Old Saybrook, Cong. ch. and so.	15 35	MISSISSIPPI.	
Portland, 1st Cong. ch. and so. m. e., 3 months,	23 00—149 35	Columbus, Salem Cong. ch. and so.	12 55
New Haven county. F. T. Jarman, Agent.		OHIO.	
Birmingham, Cong. ch. and so. m. c.	19 50	Alliance, Welsh Cong. ch. and so.	10 00
Fair Haven, 1st Cong. ch. and so.	59 59	Cincinnati, Mrs. D. F. Crosette,	2 00
Middlebury, Cong. ch. and so.	31 00	Clarkfield, Cong. ch. and so.	8 00
New Haven, 3d Cong. ch. and so.		Coolville, Mrs. M. B. Bartlett, to const. Rev. ED. P. ADAMS, H. M.	55 00
61 40; 1st ch. m. c. 12 35; North ch. m. c. 11 50; Miss Jane A. Maltby, to const. DOUGLASS F. MALTON, H. M.; 100; a friend, 8; 193 25		Delaware, Rev. John H. Jones, to const. Rev. J. P. WILLIAMS and Rev. D. S. BASTION JONES, H. M. s.	100 00
Northford, Cong. ch. and so.	25 92	Delhi, John Winsor,	4 00
Orange, Cong. ch. and so.	23 00	Elyria, 1st Presb. church,	163 66
Prospect, Cong. ch. and so.	1 50	Freedom, Cong. ch. and so. 17 23; Rev. H. Bingham, 10;	
West Meriden, E. K. Breckenridge, 2 00		Hudson, Church of Western Reserve College,	48 00
Wolcott, Cong. ch. and so.	7 00—257 76	Kinsman, Presb. church,	70 24
New London county. G. Butler and L. A. Hyde, Trs.		Lodi, Cong. ch. and so.	17 85
Griswold, 1st Cong. ch. and so.	93 00	Lyme, Cong. ch. and so.	32 16
Lebanon, Cong. ch. and so., to const. HORACE McCALL, H. M.	120 35—213 86	Medina, 1st Cong. ch. and so.	6 00
Tolland county. E. C. Chapman, Tr. Ellington, Cong. ch. and so., to const. Mrs. MABEL C. THOMPSON, H. M.	115 90	Mineral Ridge, Welch Cong. ch. and so.	5 00
North Coventry, Cong. ch. and so.		Mohawk, Lucy M. Taylor,	10 00
Ladies' Assoc'n, 79 60; Genit' Assoc'n, 49, to const. WILLIAM F. PITKIN, H. M.	123 60	Oberlin, 2d Cong. ch. and so. 71 32;	
Somers, Cong. ch. and so. 46 05, m. c. 47 76;	93 81—338 21	George B. Reid, 130;	72 62
Windham county. Rev. H. F. Hyde, Tr.		Toledo, Samuel D. Harrington,	5 90—637 86
Windham, 1st Cong. ch. and so.	45 23		
Woodstock, 1st Cong. ch. and so.	38 00—53 23		
	1,970 93	ILLINOIS.	
NEW YORK.		Chicago, 47th Cong. ch. and so. 34 05;	
Brockport, Summers Hubbell,	10 00	An invalid young lady, 1 25;	35 30
Brooklyn, a friend,	60 00	Elmwood, Cong. ch. and so.	41 90
Clinton, George K. Ellis, 5; Horace Bartlett, 2;	7 00	Galesburg, 1st Church of Christ, 71 90;	
Eaton, Cong. ch. and so.	25 00	1st Cong. ch. and so. 69;	140 90
Gilbertsville, Rev. A. Wood,	12 00	Glencoe, Cong. ch. and so.	62 24
Harpersfield, Joseph Hubbard,	1 00	Lyonsville, Mrs. Leonard,	5 00
Livonia, 1st Presb. ch. and so. m. e.	20 00	Payson, Cong. ch. and so.	20 00
Ministre, Theo. F. Judd,	5 00	Quincy, 1st Union Cong. ch. and so.	
New York, Harlem Cong. ch. and so. m. c. 307 19; H. L. 100; C. R. Roberts, 50; a friend, 10; J. O. Cook, 5;	473 19	31 40; Martha L. Newcomb, 250;	281 40
Norfolk, Cong. ch. and so.	4 00	Sandwich, Cong. ch. and so.	30 00
Norwich, 1st Cong. ch. and so.	32 20	Seward, Cong. ch. and so.	12 80
Oswego, Cong. ch. and so., E. J. Hammes, 20; J. R. Hubbard, 5; Haynes L. Hart, 5; A. W. Miner, 10;	40 00	Toliona, Mrs. L. Haskell,	5 00
Pittsburgh, A. C. Butler,	5 00	Tonica, J. C. Heywood,	29 00
Perry Centre, Cong. ch. and so.	3 50	Woodburn, Cong. ch. and so. 6 45; A. L. Sturges, to const., with previous dona., JAMES W. HAMILTON, H. M., 50;	56 45—710 99
Rome, John B. Jervis,	25 00	MICHIGAN.	
Seneca Castle, a friend,	3 00	Banks, Cong. ch. and so.	1 50
Spencerport, Cong. ch. and so.	29 70	Detroit, P. Parsons,	100 0
Syracuse, Isaac Bridgeman,	1 00	Jackson, 1st Cong. ch. and so.	50 00
Westford, Lester Babcock,	10 00	Manistee, Cong. ch. and so.	26 00
West Point, Jno. Forsyth,	25 00—825 59	Memphis, Cong. ch. and so.	4 00
<i>Legacies.</i> — New York, Guy Richards, by P. Richards, Ex'r, add'l.	400 00	Penfield, 1st Cong. ch. and so.	3 16
Oswego, H. C. Denton, by B. J. Denton, Adm'r,	25 00—425 00	Port Huron, Mrs. C. M. Stockwell,	12 00
	1,250 59	Portland, Cong. ch. and so.	8 50
NEW JERSEY.		Richland, 1st Presb. church,	6 25
Newark, C. S. Haines,	15 00	Romeo, Cong. ch. and so. 88 49; Cong. ch. and so. 16 73;	105 22
PENNSYLVANIA.		Vermontville, Cong. ch. and so.	34 00
Ashland, Welsh Cong. ch. and so.	9 28	Walker, Rev. G. A. Pollard,	2 00
Blairstown, Carrie Hayes,	1 00	Webster, 1st Cong. ch. and so.	10 00
Philadelphia, H. B. Lincoln, 200; Theodore Bissell, to const. EDGAR SUMNER Bissell, H. M., 200;	400 00	Zumbrota, 1st Cong. ch. and so.	21 60—412 63
		<i>Legacies.</i> — Port Huron, Mrs. Mary Jane Sweetser, by Newell Avery and John P. Sanborn, Ex'r, \$1,500 add'l., less exchange,	1,498 06
			1,911 63
		MINNESOTA.	
Hamilton, Cong. ch. and so.			7 00
Minneapolis, Plymouth Cong. ch. and so. m. c. 16 77; "C. M. and H. M."			
25;			
Rushford, Cong. ch. and so.			41 77
Anita, Cong. ch. and so.			3 00—51 77
Bear Grove, Cong. ch. and so.			6 00

[May, 1875.]

Burlington, Mrs. J. Eversall,	5 00
Genoa Bluff, Cong. ch. and so.	20 75
Gilman, Cong. ch. and so.	5 20
Grinnell, Cong. ch. and so.	21 98
Jacksonville, Cong. ch. and so.	20 00
Knoxville, Cong. ch. and so.	61 46
Lewis, Cong. ch. and so.	26 25
Magnolia, S. E. Hills,	20 00
Sibley, Cong. ch. and so. m. e.	3 00—201 62
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WISCONSIN.	
Beloit, 1st Cong. ch. and so.	211 72
Berlin, Cong. ch. and so.	16 00
Janesville, Cong. ch. and so. 31.03; E. C. Dickinson, 10;	44 03
Menomonie, Cong. ch. and so.	15 00
Milton, Cong. ch. and so.	17 00
Princeton, Cong. ch. and so.	2 75
Racine, Presb. ch. m. c.	33 47
Rio, Cong. ch. and so.	4 04
River Falls, Cong. ch. and so.	10 00
Stockbridge, Cong. ch. and so.	2 50
Wyocena, Cong. ch. and so.	3 45—359 97
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NEBRASKA.	
Millard, H. A. French,	5 00
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OREGON.	
Dallas, Cong. ch. and so. 3 25; a member, 11; the Pastor, 10;	24 25
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CALIFORNIA.	
San Francisco, 1st Cong. ch. and so.	48 61
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DAKOTA TERRITORY.	
Yankton Agency, Rev. John P. Williamson, 3; Nancy J. Williamson, 1;	4 00
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CANADA.	
Province of Ontario,—	
Ottawa, Cong. ch. and so.	35 95
Yorkville, Andrew Hamilton,	80 00—110 96
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FOREIGN LANDS AND MISSIONARY STATIONS.	
Japan, Osaka, Rev. M. L. Gordon and wife, with other dona., to const. an H. M.	25 00
Madura Mission, Rev. T. S. Burnell, 65; Girls' Boarding School, 2.02; Loomis son, a silver bracelet, 2.00;	62 63
Sandwich Islands—Micronesia Mission. Ebion, Rev. F. E. Whitney, a thank-offering, 5.75; coll. by Rev. J. F. Whittier, 16.10;	21 85
Julius, Ad. Capelle, 29 67; Alex. Milne, 11 60;	61 17
Mejuro, Henry A. Burlingame, 17 25	
Namarik, Philip Yumpfier, 11 50	
Mahratta Mission, T. Bosanquet, 115; Col. J. Field, 28.75; R. W. Hunter, 91.65; Col. A. Davidson, 57.60; H. B. Bowell, 57.50; Philip Jacob, 28.75;	379 33
Turkey, Van, Dr. G. C. Reynolds and wife,	50 00—618 72
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MISSION SCHOOL ENTERPRISE.	
MAINE.—Alfred, a family group, 3.00; Bangor, Hammond st. a. s. 20; Brunswick Cong. a. s. for school in India, 70; Milltown, Cong. a. s. towards support Boy's School in Turkey, 87.61; Norridgewock, Cong. a. s. 23.25; Waterford, Cong. a. s. 9.60;	223 46
NEW HAMPSHIRE.—Amherst, Cong. a. s. 25; Newcastle, Cong. a. s. for school in Satara, India, 5.00; Webster, Cong. a. s. towards support of Mission School, under care of Rev. M. P. Parmelee, 34.25;	64 25
VERMONT.—Enosburg, Cong. a. s. 5.00; Middlebury, Cong. a. s. 30; Rutland, Cong. a. s. J. M. Haven's class, 23;	58 00
MASSACHUSETTS.—Boston, Old South a. s. for student at Eski Zigras;	25 00
CONNECTICUT.—Eufield North Cong. a. s., 20; Griswold, 1st Cong. a. s. 10; Somers, Cong. a. s. 10.20;	40 20
NEW YORK.—New York, Olivet, a. s. Mission	
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Associations, for School in Turkey, 30; Vernon, Cong. a. s. towards support of student at Harpoort, 55;	65 00
New Jersey.—Greenville, Union a. s.	5 11
Ohio.—Clarkesfield, Cong. a. s.	4 00
ILLINOIS.—Geneva, 1st Cong. a. s.	38 29
IOWA.—Lewis, Cong. a. s.	7 00
WISCONSIN.—Beloit, Cong. a. s. for support of pupil in Miss Porter's school in China,	40 00
PENNSYLVANIA.—Gouldstown, Cong. a. s.	1 66
MINNESOTA.—Alexandria, a little girl,	30
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Donations received in March,	\$22,943 10
Legacies, " " "	8,143 71
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Total, from Sept. 1st, 1874, to March 31st, 1875,	\$241,007.91
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FOR WORK IN NOMINALLY CHRISTIAN LANDS.	
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MAINE.	
Castine, Deacon S. Adams, for Mexico,	50 00
Gardiner, Cong. ch. and so.	13 00
Norridgewock, Cong. ch. and so.	4 00—67 00
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NEW HAMPSHIRE.	
Hebron, N. N. K.	1 07
Pelham, Cong. ch. and so.	34 25
Stratham, Cong. ch. and so. with previous dona. to const. Miss MARY ADDIE STAPLES, H. M.	20 00—55 25
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VERMONT.	
Lower Waterford, Rev. M. H. Wells,	10 00
New Haven, Cong. ch. and so.	17 00
Theftord, 1st Cong. ch. and so.	16 85—42 85
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MASSACHUSETTS.	
Andover, John P. Taylor,	8 00
Boston, Old South ch. 181.00; Phillips ch. 132.80; Union ch. 19.65; South Evans ch. (W. Roxbury) 6.48; Mrs. H. E. Hooker, 25;	389 00
Bolchertown, Cong. ch. and so.	70 78
Fall River, 1st Cong. ch. and so.	75 60
Rockland, Cong. ch. and so.	1,000 00
Springfield, "Unabridged,"	2 60
Williamstown, a member of Cong. ch.	40 00
Woburn, Cong. ch. and so.	40 00
Worcester, Rev. Horace James,	25 00—1668 11
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RHODE ISLAND.	
Barrington, D. A. Waldron,	100 00
Little Compton, A. M. Rice,	5 00
Providence, Geo. H. Corliss,	30 00—126 00
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NEW YORK.	
Gilbertsville, Rev. A. Wood,	6 00
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OHIO.	
Alliance, Welsh Cong. ch. and so.	10 00
Mineral Ridge, Welsh Cong. ch. and so. for Mexico,	10 00
Oak Hill, Welsh Cong. ch. and so. for Mexico,	8 15
Thomaston, Welsh Cong. ch. and so. for Mexico,	20 00—48 15
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MICHIGAN.	
Charlevoix, George W. Wood,	2 00
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IOWA.	
Council Bluffs, Rev. B. Talbot,	2 00
Denmark, Cong. ch. and so.	31 00—33 00
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Received in March,	\$2,052 38
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Total for Nominally Christian Lands, from Sept. 1st, 1874, to March 31st, 1875,	\$10,684 07

